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# THE NONCONFORMIST.

"The dissidence of dissent and the protestantism of the protestant religion."

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## ECCLESIASTICAL AFFAIRS.

### THE TESTIMONY OF HISTORY IN RE TITHES.

If the *Church Intelligencer* had inserted our article entitled "Church property, national property," in his own columns, as without exception we have done his, we should think better of his honesty, and have been less inclined to suspect that his self-complacency is assumed, and is not after all an expression of real confidence in his cause. We set down his omission to do this as one mark against him.

Our opponent charges upon our arguments, looseness—complains that our statements are vague. We will not retort the charge, but endeavour to set him an example of compression and distinctness.

The *Church Intelligencer* must not presume too far upon our dissenting ignorance of the question under discussion. To some slight acquaintance with the early ecclesiastical history of our own country we put in an humble claim, and every act of Parliament affecting church property we have before us. The caution he recommends to us it would be well for himself to observe.

That tithes were claimed by the clergy, and in many instances received previously to any grant of them by the civil power, is admitted *quoad* the fact, but not *quoad* the argument. Neither the claim, nor obedience to it, constituted any right of property.

Offa king of Mercia, avowedly to expiate the murder of Ethelbert king of East Anglia, whom he had received at his court as suitor for the hand of his daughter, with every show of hospitality, first decreed the payment of tithes. Ethelwulf probably after his return from Rome, to which city he had made a pilgrimage, and where he behaved in manner suited to his narrow mind, in making charitable foundations, and in extending over the whole of the kingdom the Rome-scut or Peter-pence, which the folly of some princes of the heptarchy had granted for their particular dominions—Ethelwulf, in a decree, three varying copies of which are yet extant, and the real meaning of which it is difficult to ascertain, is generally supposed to have conveyed a grant of tithes, with the consent of the Witan, to the clergy of Wessex; which charter, by a council of the tributary states, held at Winchester in 855, was extended to all the nations of the Saxons.

On these main facts we are agreed. And from these facts we deduce our first conclusion—that tithes became the property of the church by a grant of the civil magistrate—in other words, that the state gave to the church the power of claiming tithes, prædial, mixed, and personal.

The next question which occurs, is, as to the nature of the grant. Did the state let go its hold on the property thus allotted to the church, or bestow it in trust, reserving to itself power to regulate and control its distribution, and when it pleased to alienate it for ever?

From the first, the state has dealt with tithes as property in trust. So early as the reigns of Richard II. and Henry IV. it interfered in the appropriation of tithes, enacting (15 Ric. II. c. 6; 4 Hen. IV. c. 12), as a check upon the avarice of monks and rectors, that curates, who, from being vice-agents, were then called vicars, should have some determinate support assigned to them for the perpetual maintenance of the cure.

By the statute 45 Ed. III. c. 3, great wood of twenty years' growth and upwards were exempted from the operation of tithes. By an act of 2 & 3 Ed. VI. barren heath and waste ground are likewise discharged.

There can be no need to do more than refer, in confirmation of this point, to the act (27 Hen. VIII. c. 28) by which "his majesty shall have and enjoy to him and his heirs for ever, all and singular such monasteries, priories, and other religious houses of monks, canons, and nuns, of what kind of diversities of habits, rules or order soever they be called or named, which have not in lands, tenements, rents, tithes, portions, and other hereditaments, above the clear yearly value of two hundred pounds."

We think these facts, coupled with another fact, that church property is wanting in all the attributes of property absolutely possessed, prove that the state which allotted it to the clergy, allotted it on trust, never loosed its hold upon it, regulated at its will the disposal of it, and resumed it as it saw fit.

We proceed to examine, on what church this property was originally conferred.

The *Intelligencer* says, "By 'the church' we mean the church of England, or, if he like it better, the church in England, or the

English church, or if he wishes us still further to explain, we mean that branch of the one holy catholic and apostolical church of Christ which has existed here in England well towards eighteen hundred years, to which the tithes of England with other privileges and immunities were given hundreds of years before Edward the sixth or Henry the eighth were (was?) born, and long before either parliament or popery existed." This reminds us strongly of a similar definition by Bardolph, "I will maintain the word with my sword to be a good soldier-like word, and a word of exceeding good command. Accommodated; that is, when a man is, as they say, accommodated: or, when a man is—being—whereby—he may be thought to be accommodated; which is an excellent thing."

Shifting the title "the church of England" does not touch the question. The name represents a reality—has usually stood in this kingdom, and especially in connection with church property, as the representative of a body of clergy, held together by some common bond, acting out some common purpose.

The clerical body called "*Ecclesia Anglicana*" upon whom tithes were first bestowed, were united by faith in the doctrines of the church of Rome, recognised its spiritual jurisdiction, and sought to extend its triumphs.

For near a century after the mission of Augustine, the great ecclesiastical chair, in this country, was filled by foreigners nominated by the popes. Ethelwulf, who made the grant of tithes, was a devotee of Rome. The alienation of them by ecclesiastics, whether to laymen or spiritual corporations, was abolished, and appropriated to those persons who had the cure of souls in the respective parishes, by Pope Innocent III. in a decretal epistle addressed to the archbishop of Canterbury. To Edward the first, the pope granted (for the civil power was then completely subordinate to the ecclesiastical) the tenths and first-fruits of all ecclesiastical benefices for six years; and it was not until 1532, in the reign of Henry VIII., that an act was passed for withholding from the court of Rome the first-fruits which had been invariably paid. The *Church Intelligencer* may say, this was not a branch of the Roman church established in these realms—but it has equal reason to affirm this of the holy apostolical church of Christ in Spain. Merely calling it the church of England does not alter its real character. The clergy were members of the Roman church, subject to its control, liable to be deprived, at its will, of their benefices, and dispensing its sacraments. To this clergy, for these purposes, tithes were originally given—and this clergy do not now enjoy them.

Let us watch the process of transfer.

In answer to our assertion that "the protestant episcopal establishment claiming exclusive right to these funds, never had a legal being until the statutes 1 & 2 Ed. VI.," the *Church Intelligencer*, who afterwards speaks of our "making vague assertions about acts of Parliament which we never saw and which never existed," challenges us to prove "that any such thing as the protestant episcopal establishment received a legal being from those acts, or is even once mentioned in them or in any other act of Parliament whatsoever."

That it is not mentioned by name is true—nor is it, that we are aware, mentioned in the New Testament. As in the one case, the absence of the title would not be held by the *Intelligencer* as proof that the thing represented by that title was not to be found there, so, if we find the thing in acts of Parliament, he must excuse us for standing by our first assertion.

It matters very little whether the cart is brought to the horse, or the horse to the cart, when the inquiry is, as to the party that brought them together.

We say that the protestant episcopal church was constituted the church of England by act of Parliament, and was put into possession of ecclesiastical funds in the place of the Romish church, which was thrust out to make room for it. What matters it whether the church set apart a clergy for the tithes, or set apart the tithes for a clergy? The title by which the clergy hold the tithes, is the act of Parliament that brings into legal association the one and the other.

We shall cursorily glance at these acts which the *Intelligencer* says never existed.

The statute 1 Ed. VI. c. 1 enacts, that "the most blessed sacrament be hereafter commonly delivered and ministered unto the people within the church of England and Ireland, and other the king's dominions, under both the kinds, that is to say, of bread and wine." The statute 2 & 3 Ed. VI. c. 1, after setting forth in the preamble, that the king had appointed the archbishop of Canter-



bury and others, "to draw and make one convenient and meet order, rite and fashion of common and open prayer, and administration of the sacraments, to be had and used in his majesty's realm of England and in Wales," proceeds "to give to his highness most hearty and lowly thanks for the same," and enacts, "that all and singular ministers, in any cathedral or parish church, . . . shall, from and after the feast of Pentecost next coming, be bounden to say and use the mattens, evensong, celebration of the Lord's supper, commonly called the mass, and administration of each the sacraments, and all their common and open prayer, in such order and form as is mentioned in the same book, and none other or otherwise;" and further that "if any such person once convicted of any such offence (viz. 'to preach, declare, or speak anything in the derogation or depraving of the said book, or anything therein contained') shall after his first conviction oftsoons offend . . . shall therefore be deprived *ipso facto* of all his spiritual promotions, and that it shall be lawful to all patrons, donors, grantees, of all and singular the same spiritual promotions, to present to the same any other able clerk, in like manner and form, as though the party so offending were dead."

We have here the sacraments of a church and the ritual of a church altered by law, and the forms of the present protestant episcopal church receiving a legal being by enactment—and we have a clergy, who down to that time administered the seven sacraments of Rome, and used her ritual, thrust out of office to make room for such as adopted the new faith and forms. The statute was repealed by 1 Mary, c. 2 sec. 2, but that again being repealed by 1 Jac. c. 25, this present statute stands now in force, excepting such part as is altered by 5 Ed. VI. c. 1, and by 1 Elis. c. 2.

All that we now want to make a new church of England, are articles of faith and a clergy.

The statute 13 Elis. c. 12 thus opens:—"That the churches of the queen's majesty's dominions may be served with pastors of sound religion, be it enacted by the authority of this present Parliament, that every person under the degree of a bishop, which doth, or shall pretend to be a priest, or minister of God's holy word and sacraments, by reason of any other form of institution, consecration, or ordering, than the form set forth by Parliament in the time of the late king of most worthy memory, king Edward the sixth . . . shall in the presence of the bishop, or guardian of the spiritualities . . . declare his assent and subscribe to all the articles of religion, which only concern the confession of the true christian faith and the doctrine of the sacraments, comprised in a book imprinted, intituled, 'Articles, &c.' and shall bring from such bishop . . . under his seal authentic, a testimonial of such assent and subscription, and openly on some Sunday in the time of public service . . . read both the said testimonial and the said articles, upon pain that every such person which shall not . . . do as is above appointed, shall be *ipso facto* deprived, and all his ecclesiastical promotions shall be void, as if he then were naturally dead." The act goes on to require the same assent and subscription of every future incumbent, and to declare that all admissions to benefices made contrary to the form and provision of this act "shall be merely void in law as if they never were."

Here we have in these statutes the legal enactment of the sacraments, ritual, and articles of the present protestant episcopal church, authoritatively displacing the sacraments, ritual, and articles of Rome, heretofore of force in this kingdom—and yet, because to both churches the title is given "the Church of England," we are called upon to regard them as one and the same.

We contend that when a body of men holding certain doctrines, submitting to certain jurisdiction, and seeking a certain end, are driven from the possession of the funds they have long enjoyed, to make room for men holding quite other doctrines, submitting to quite another jurisdiction, and seeking quite other ends, call the body by whatever name you will, it is not the same body before as after such interference. The title may be the same but the thing is different.

We have now proved that tithes were originally bestowed upon the church by the civil magistrate, that they are held from the state in trust and have always been so dealt with, that the church who first enjoyed them was a branch of the Roman church, and that the present protestant episcopal church has no other title to church property than that conferred upon it by act of Parliament.

Instead of silly vapouring about his own superior knowledge and our ignorance, the *Church Intelligencer* would act a more manly part in inserting this article in his columns, and refuting it—if he can.

#### REASONS WHY "THE FAITHFUL" SHOULD TREAT THE CLAIMS OF THE CLERGY TO "APOSTOLICAL SUCCESSION" WITH CONTEMPT.

1. There is not the slightest intimation in the scriptures that a succession, in a direct line of transmissive ordination from the apostles, of "faithful men," as bishops, should continue throughout the christian dispensation, as "the successors of the apostles;" on the contrary, the churches are expressly forewarned of a grievous apostasy to originate with the clergy, described (Acts xx. 29) as "grievous wolves, not sparing the flock," which is to last 1,260 years. A succession of aspiring ecclesiastics, therefore, affecting to rule and preside in the church of Christ, and claiming divine authority in things spiritual as well as temporal, are, by implication, "the man of sin." For, in the words of Bishop Newton, "The man of sin may signify either a single man or a succession of men. Thus 'a king' is often used for a succession of kings, and the 'high priest' for the series and order of high priests. A single beast often represents a whole empire, or kingdom, in all its changes and revolutions from the beginning to the end. The woman clothed with the sun is designed as an emblem of the true church, as the woman arrayed in purple and scarlet is the portrait of a corrupt communion. No commentator ever conceived 'the whore

of Babylon' to be meant of a single woman: why then should the 'the man of sin' be taken for a single man?" And John Huss affirmed, "Nullus est alius antichristus in mundo, neque venturus, quam sacerdos"—"There is no other antichrist in the world, nor any to come, than the priests:" Wherefore the claims to "apostolical succession" so craftily concerted, and so gratuitously assumed by the clergy, are to be despised rather than revered, as a suspicious mark of the apostasy.

2. The entire import of New Testament prophecy, in relation to this subject, is, that "the faithful in Christ Jesus," whether bishops or "the brethren," should, during the prevalence of the apostasy, be separatists from "antichrist," and so reduced in number for a time, as to be no longer visible churches of Jesus Christ; for apostates are represented (Rev. xi. 7—10) as exulting over their comparative extinction. During this interval, therefore, the laying on of the hands of "the faithful" upon faithful men, which is, according to the scriptures, valid ordination, was necessarily interrupted; and episcopal ordination (so called) became a superstitious sacrament of mystical Babylon. Accordingly it is indisputable that nonconformist churches did exist at the earliest periods of ecclesiastical history; that the churches from which their members had separated were in a state of incipient apostasy, and became progressively corrupt; that "the faithful" were first branded with schism and denounced as schismatics, then accused of heresy and persecuted as heretics, and that ultimately only a few scattered witnesses for the truth, against the corruptions of existing hierarchies, and the abominations of the kingdom of the clergy, survived the general massacre of "the Albigenses." To either the Greek church or "the holy Roman catholic church," therefore, it is in vain for "the faithful" to look for "the successors of the apostles." On the contrary, both those churches were limbs of antichrist—"ministers of Satan transformed into ministers of righteousness"—"the little horn" of Daniel—and the beast, "with two horns like a lamb, and he spake as a dragon," of the apocalypse! For though the superstructure of the papal hierarchy was raised by degrees, and several ages elapsed before the building was completed, and "the man of sin" was revealed in full perfection, its foundations were laid in the apostles' days. And as the working of the apostasy was so early as to be noticed in the history of the first planting of the christian churches; as its seeds were sown in the churches of Corinth, Colosse, and Galatia; and as the name "antichrist" began to prevail in the apostle John's time, the choice of a "congregation of faithful men," and the laying on of "the hands of the brethren," ought to be deemed infinitely preferable, as valid ordination, to the arrogant assumption of "apostolical succession," in virtue of the transmissive imposition of the hands of "the man of sin," through the instrumentality of an apostate clergy.

3. Be it so, that one of the apostles first planted christianity in the British isles; neither a pretended king Lucius, one hundred and fifty years afterwards, nor any imaginary monarch, during the occupation of Britain by the Romans, could establish christianity in his own petty principality, much less found a national ecclesiastical establishment, called the Church of England, throughout a province of the Roman empire. The British churches, therefore, were voluntary associations independent of all foreign jurisdiction; strictly congregational in their order; and a single society was the extent of a bishopric. This, according to the scriptures, was inseparable from their alleged derivation from apostolic ministrations.

Before the mission of St. Augustine, the Scottish bishops had evangelised the island from the northern extremity of Saxon Britain to its southern borders; and but for the interference of Gregory and his monks, and the deference paid to him as the successor of St. Peter, by Oswy, they would, doubtless, have evangelised the whole island. This would, in all probability, have preserved the British churches from the contamination of a corrupted christianity. But, from the time of this mission, papal influence became progressively predominant. The church of England was collected and established under its auspices. Her episcopal ordination corresponded to her papal origin; and, to the eternal disgrace of that church, "holy orders" in the church of Rome are deemed by her, valid ordination; while the protestant ministers of the most illustrious of the reformed churches are excluded from her pulpits, in default of episcopal, or rather, papistical, ordination. Thus does she, virtually, proclaim that "hands" without "the Holy Ghost" are preferable to "the Holy Ghost" "without hands;" and that evidences of "the circumcision of the heart, without hands," are a less valid claim to "apostolical succession," than the transmissive imposition of hands, for ages, clotted "with the blood of the saints." Surely such monstrous pretensions are to be held in detestation by "the faithful."

4. The bishop who ordains in the church of England is either ignorant or unconscientious. For the communication of miraculous powers invariably constituted, in part, the impartation of "the Holy Ghost;" and with that "gift" the "power and commandment" of "absolution" were divinely associated. When, therefore, a bishop repeats the words of ordination, saying, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained;" the conclusion is inevitable, that if he believe that "the gift" and the "power" therein expressed have been conferred and received, he is deceived; and that if he do not believe this, he is a deceiver.

The character of this abuse of things sacred to secular purposes, is clearly antichristian; and its guilt is that of "a lie" in "the name of the Holy Ghost." From such "successors of the apostles," then, what benefit can accrue to "the faithful," of which they cannot scripturally avail themselves without the pale of the church of England? *Hearts*, not *walls*, constitute a church of Jesus Christ; and the highest degree of inspiration conferred on the apostle Paul, would have been to him, he declares, if "without charity," a personal religious nullity. To principles, therefore, not "dignities," "the faithful" will adhere; and while thankful for all the gifts of *uninspired men*, they will treat with contempt all claims to religious superiority founded on an assumption of official descent from *inspired men*. "The faithful" are the same in all ages; and as names do not change the natures of things, names will never reconcile them to the apostasy.

London, July 10, 1841.

L. T.

In the ecclesiastical code of Ireland an article is extant which gives to the bishop, or even to the inferior clergy, the right of preventing any marriage where the female is unable to read.



## CHURCH-RATE MEETING AT HACKNEY.

A numerous meeting of the inhabitants in vestry, of the parish of Hackney, was held on Thursday, pursuant to a notice issued by the churchwardens. The Rev. T. O. Goodechild, the rector, took the chair. Our readers will recollect that a vestry meeting took place on the 1st ult., to pass the churchwardens' accounts, and to make a rate. The rev. rector, who took the chair upon that occasion, suddenly announced that it was not his intention to proceed with the business, to which, however, a majority strongly objected. The chairman declared the vestry dissolved, and with the churchwardens and many of their friends quitted the room. The meeting thereupon, elected another chairman; and it having been moved that the churchwardens' accounts, as read, do pass, an amendment was carried that the consideration of such accounts be postponed for six months. With respect to the proposed rate, it was also carried, that the consideration of it should be adjourned till that day six months. The object of the second meeting, was to rescind these two resolutions of the previous meeting, and to pass the churchwardens' accounts, and make the rate in question. The meeting was adjourned to the Mermaid tavern, for the better accommodation of the great crowd who attended.

The minutes of the former meeting having been read, the rev. chairman expressed a hope that the meeting would be conducted as a great vestry meeting.

Mr. ROPER, churchwarden, in moving the first resolution, observed, that he had withdrawn from the meeting of the 1st ult., chiefly because of the many present who were disqualified to discuss the question. He begged leave to move "that the resolution of the last vestry, postponing the receipt of the audited churchwardens' accounts for six months, be rescinded, and that such accounts be passed."—(Marks of disapprobation.)

Mr. HORNCastle seconded the motion.

On the motion of Mr. Green, the accounts were read by the vestry clerk. The receipts were 833*l.* 5*s.* 3*d.*, and the expenditure 717*l.* 6*s.* 8*d.* leaving a balance in the hands of the late churchwardens of 105*l.* 18*s.* 7*d.*

Mr. GREEN.—By whose order was the case taken before Dr. Addams?

Mr. VARTY.—By mine.

Mr. SEWELL.—Does not that document belong to the parish after it has been brought into the accounts?

Mr. PULLEY.—(vestry clerk) I should say not.—(Oh, oh.)

Mr. PULLEY, in answer to further questions, said, the churchwardens had taken Dr. Addams's advice in right of their being churchwardens; that the churchwarden was a parish officer, and yet the document in question was not a parish document.—(Marks of disapprobation.)

Mr. ROPER said the parish had not yet sanctioned the item. The moment the parish sanctioned the expenditure then the document in question would be a parish document.

Mr. NUNN asked the rector if he was in the receipt of the same amount of monies as before.

The Rev. CHAIRMAN.—I am in the receipt of precisely the same sums.

Mr. NUNN said it was his opinion, the rev. gentleman was in the receipt of 300*l.* which he was not entitled to. Such was his opinion, as well as that of others, though they meant at the same time, to say nothing disrespectful or unkind of the rev. gentleman.

Mr. PULLEY, in answer to a question from Mr. Green, as to whether he had any charge against the churchwardens for law expenses, said there were proceedings in the ecclesiastical court against six gentlemen, and when the proceedings were terminated, then the bill would come in, not from himself, but from the proctors.

Mr. SEWELL said, the great question was as to the rate, which impost was most obnoxious when put on for the exclusive benefit of a few. The dissenters were subscribing thousands out of their own pockets for their own chapels, school-rooms, &c., whilst the episcopalians, rich as they were, were not laying out as many hundreds for their own church.—(Oh! oh!) By what right was it that the episcopalians called upon the dissenters to support their (the episcopalian) worship? Nine-tenths of the proposed expenses were moreover for luxuries, and might therefore, be safely subtracted. But the great question was whether the churchwardens were to allow large funds to be diverted from their proper channels, and then were to call on the vestry to pass accounts validating this state of things?—[loud cheers]. A local act of parliament for building a new church [which was only of use to the episcopalians] had brought upon the parish a debt of 25,000*l.*, for which the only consolation was that the fee simple of the new churchyard was vested in the trustees, and that all the profits derived from the burials in it were to belong to the parish, and to go towards meeting the rates. Under these circumstances he was surprised the churchwardens should support such proceedings as the present, and should, in direct violation of the rights of the parish, agree to their proceeds going to the rector [cheers].

Mr. DYER, a county magistrate, said he would never allow his conscience to be ridden rough-shod over, though his sentiments were of the most friendly kind towards the church. The claim of the rector seemed to him an unrighteous exaction; and it appeared to him, unless a more satisfactory explanation was given, that it was incumbent upon him to refund what he had already received [cheers]. He hoped government would ultimately devise some plan to prevent these collisions between dissenters and churchmen. He was persuaded the dissenters only wanted what was just, and that subscribing, like he did himself, to the great doctrines of the church, they would rally round that great citadel of christianity, should it ever be assailed by infidel bands [cheers]. He was moderate, wanting only justice. He should support the resolution come to by the late vestry.

After some animated remarks from Mr. Powell, Mr. Green, and Mr. Griffin, against Mr. Roper's motion,

Mr. WESTON, upon the opposite side of the question, maintained that the rector was entitled to these monies. It was by no means so clear as Mr. Sewell seemed to imagine, that the act of parliament gave these fees to the parish, and not to the rector. The act declared that the rector should continue to receive what he had been accustomed to receive, and so with the churchwardens; and it had been ascertained that the rector of this parish had been in the custom of receiving the fees for the burials in the churchyard, and that the churchwardens

had been accustomed to receive only the fees for burials in the church. He maintained that the meeting of the 1st was bound to make a rate [oh, oh]—and that not having done so, their resolution must be rescinded.

Mr. BARBER strongly opposed the principle of the necessity of a rate as laid down in the last speaker's concluding sentence.

Mr. ROPER replied at considerable length. Coming to Dr. Addams's opinion upon the rector's right to the fees in question, he said it had been given incidentally in connection with certain proceedings pending in the ecclesiastical court against certain parties for non-payment of church-rates, and that it was not right that the document should be produced until these proceedings were terminated [great uproar].

Mr. ROPER's motion was then put to a show of hands, and negatived by an immense majority.

Mr. ROPER demanded a poll.

Mr. ROPER next moved a resolution—that the resolution of the late meeting for postponing the consideration of a church-rate should be rescinded, and that a rate should be levied of twopence in the pound.

Captain BURFORD seconded the motion.

The Rev. CHAIRMAN said he had been, as rector, frequently alluded to. These fees had been taken by his predecessors for 40 years. Was it for him, under these circumstances, immediately to resign his rights upon the very first mooted of the question? In conclusion, he was perfectly well aware that no one present had said anything that was meant personally to hurt him [hear, hear].

The resolution was negatived by an immense majority.

A poll, upon the demand of Mr. Roper, was granted, and the meeting separated.

The poll closed on Saturday, when the numbers were; for the rate, 771; against it, 454; majority for the rate, 317.

After the result had been declared, Mr. Green called the attention of the meeting to the unusual circumstances under which the contest had been carried on. For the purpose of disfranchising as large a number of the ratepayers as possible, the demand of the poor's rate to Michaelmas had been made two months before the usual time. The churchwardens disclaimed all responsibility for that proceeding, although they had not scrupled to avail themselves of it. The consequence was seen in the result of the poll. Numbers who wished to record their votes had been prevented by their inability to pay the rates out of the usual course; others, who were able, refused to pay till the accustomed time. Everybody expressed indignation at the indecent trick which had been played, but as yet nobody had been fastened with the responsibility of it. To put the matter beyond dispute, and to give parties an opportunity of explanation, he begged to move the following resolution:—"That it is the opinion of this meeting that the demand of the poor's-rate out of the ordinary course, preparatory to a meeting of the inhabitants on the subject of church-rate, deserves their severest reprobation; and that if, as is understood, that demand was at first made by direction of the vestry clerk, unauthorised by any competent authority, this meeting hereby express their strong disapprobation of the proceeding, and their hope that the churchwardens, overseers, and trustees of the poor will take effectual measures to prevent any servant of theirs from ever again offering the like insult to the parishioners."

Mr. POWELL seconded the resolution, which was also supported by Mr. SEWELL.

The CHAIRMAN at first hesitated about putting it to the meeting, but at length did so, it was carried almost unanimously, only four or five hands being opposed to it.

On Thursday last a public vestry was held in St. Thomas's Chapel, Newport, Isle of Wight, to make a church-rate. Mr. S. Pring, the senior warden, stated that the vestry was called in accordance with a monition from the archdeacon of the diocese, authorising, commanding, and admonishing him to cause a vestry to assemble and to make a rate to repair the church and the tower thereof, under the pain of the law. Mr. R. B. Sewell, the junior warden, said that a survey had been taken and he could not ask for a less rate than 10*d.* in the pound, which he would propose should be collected. The proposition was seconded by Mr. W. Way. Mr. Edward Wilkins said he felt bound to oppose a church-rate on principle, and he regretted, for the sake of the establishment, that they should persist in endeavouring to extort these paltry amounts from the pockets of the dissenters, he would move that the consideration of a church-rate be adjourned for six months. The amendment was put, when there appeared for it about 100; for a rate 5. Mr. Sewell then stated, in reference to a former assertion, that he intended to make a rate even if he was in the minority, that he should not now do so for various reasons; one of which was, that judgment could not be obtained prior to other cases of the same kind in other places, and which decisions would render it unnecessary to plunge the parish into needless expenses. The vestry then broke up and the archdeacon's command to make a rate has fallen a dead letter before the majority of the ratepayers of the parish.

At Brighton the attempt of the vicar to impose an expenditure of 12,000*l.* or 15,000*l.* on the parish, by the erection of a chapel and other buildings at the workhouse, on a scale altogether uncalled for, is causing great agitation. Several meetings of the inhabitants have been held, at which the proceeding has been protested against, and the directors and guardians have been called upon to rescind the vote, by which, at the dictation of the vicar, they adopted the plans of his architect. The parish officers have also at length consented, on a requisition of 144 of the most respectable ratepayers, to call a vestry meeting (which they had before refused) to take the matter into consideration.

At a vestry meeting held in the parish church of Chelmsford, on Tuesday week, the Rev. C. A. St. John Mildmay in the chair, Mr. Chalk called the attention of the vestry to the fact, that Mr. Gepp, in his account for legal expenses in Thorogood's case, had charged only such sums as he had paid out of pocket, and he thought it right that they should be acquainted with that fact. Mr. William Baker observed, that Mr. Gepp had, besides, given a vast deal of time and attention to the case, for which they were also greatly indebted to him. Mr. Mildmay also bore testimony to Mr. Gepp's exertions in



their behalf on this and on all occasions; and the vestry expressed their concurrence in these remarks by their applause. The accounts having been passed, and the list of defaulters allowed, Mr. Praed Wood, one of the churchwardens, stated, that they considered a rate of 6d. in the pound would meet the expenses and include the cost of a wall to be erected on the south side of the churchyard. On the motion of Mr. Chalk, seconded by Mr. Isaac, a rate to that amount was granted, without a dissident.

A meeting was held at the church Barrow-upon-Soar, Leicester-shire, on Thursday evening, the 22nd ult., for the purpose of granting a rate for the repairs of the church, and the other et cetera generally connected therewith. The vicar being called to the chair, the churchwarden moved that a rate of 2d. in the pound be agreed upon, which was duly seconded. An amendment was proposed to the effect that the consideration of granting a rate be adjourned to that day twelve months, which did not appear to be very palatable to either the chairman or wardens; the consequence was, the chairman would not put the motion or the amendment to the meeting, and absolutely vacated the chair without performing his official duties. What makes the conduct of the church party more disreputable is, that when several offered voluntarily to subscribe more than their quota would have amounted to—"No," said they, indignantly, "we will not have it so—we will have it by law!"—*Leicester Mercury*.

An action, presenting rather a new feature in the church question, has been raised and executed, at the instance of Mr. Thomas Clark, presentee to the church and united parishes of Lethendy and Kinloch, against the majority of the presbytery of Dunkeld. On the 30th March last, the presbytery of Dunkeld, by a majority of 13 to 3, refused to take Mr. Clark on trials. The three forming the minority were the Rev. Henry Henderson of Kinclaven, the Rev. Thomas Nelson of Auchtergraven, ministers, and Robert Menzies, banker, Dunkeld, elder; who gave in a paper stating that they were willing and ready to take Mr. Clark on trials, and if found qualified, to admit and receive him minister of the church and parishes of Lethendy and Kinloch, according to law. The present action has been brought to have it found and declared that the minority are competent to constitute and hold meetings of presbytery for the purpose of taking Mr. Clark on trials, and if in their judgment, he be found qualified, to admit and receive him as a minister of the said church and united parishes; and also for interdict against the majority of the presbytery obstructing, molesting, or hindering in any way the minority in performing what is styled their statutory duty.—*Dundee Warder*.

It is an unquestionable fact that the religious belief of all the members of the church of England, was, in a convocation of the clergy in the year 1562, when the thirty-nine articles were first produced, put to the vote of 117 priests, many of whom could hardly write their names, and several of whom were not present, but voted by proxy. Ceremonies and holidays were carried by a majority of a single vote, and that given by proxy:—

Votes pro	35	Con	33
Proxies pro	24	Con	25
	59		58

#### THE REVEREND RICHARD BAXTER,

(AUTHOR OF "SAINT'S REST").

To the Editor of the Nonconformist.

SIR—In looking over the pages of an old work, entitled "Legal Recreations," and which contains many interesting and affecting relics of former oppression and injustice, under cover of the forms of law, my eye lighted on the accompanying extract, which contains a fact not perhaps well known, and which may serve to remind us of the excellence inherent in a state church (when in full operation), as an institution for effecting the conversion of money from the pockets of the people to the pockets of their priests. Such blessed conversions as these, Sir, it seems highly probable (unless Providence interposes), will multiply to a very great extent. I am one who believe that a state church protestant has a natural tendency to become a state church catholic; and a state church of the catholic persuasion, we cannot but believe, must always be a fearful engine of lay and ecclesiastical tyranny. God deliver us from troublous times! The only safety is, in taking your advice and dissolving church and state while we can.

"The Case of Richard Baxter, clerk, for a Seditious Libel, at Guildhall, 30th May, 1685. 1 Jas. II."

The charge against Richard Baxter was for publishing a seditious libel, entitled, "A Paraphrase on the Testament, with Notes, doctrinal and practical," in which he says of the clergy of the church of England [to which he himself belonged], that "these preachers and prelates are the least and basest, that preach and tread down christian love, of all that dissent from any of their presumptions, and so preach down not the least, but the great command"—that "It is folly to doubt whether there be devils, while devils incarnate live here among us; what else but devils, sure, could make ceremonious hypocrites consult with political royalists to destroy the Son of God for saving men's health and lives by miracle? Query, whether if this withered hand had been their own they would have plotted to kill him, that would have cured them by a miracle, as a sabbath-breaker? And whether their successors would silence and imprison godly ministers if they could cure them of all their sicknesses, and help them to preferment, and give them money to feed their lusts. Men that preach in Christ's name, therefore, are not to be silenced, though faulty, if they do more good than harm; dreadful, then, is the case of them that silence Christ's faithful ministers. Let not these proud hypocrites deceive you, who by their long liturgies, and ceremonies, AND CLAIM OF SUPERIORITY, do but cloak their worldliness, pride, and oppression, and are religious to their greater damnation. Priests are many—but labourers few. What men are they that have, and do, silence the faithfulest labourers, suspecting that they are not for their interests. Christ's ministers use God's ordinances to save men, and the devil's clergy—Judas being of the twelve—use them for snares, mischief, and murder."

The sentence against him for the above libel! was, that he should be fined 500l. (equal to 2,000l. now) and give security for his good behaviour for seven years!—State Trials, vol. x. appendix, p. 37. Truly, Mr. Editor, we may say, after perusing this stirring passage, and its proof in the verdict given, with the poet Cowper, "Behold the picture—Is it like?" Yes, truly, it is an old picture, but not of bygone days!

I remain yours, &c.

A SUBSCRIBER.

## GENERAL POLITICS.

### FOREIGN.

FRANCE.—The proceedings of government in respect of the revolt at Toulouse have been very decided. M. Maurice Duval, the extraordinary commissioner in Toulouse, published on the 30th ult. two ordinances of the king, the one dissolving the national guard, and the other the municipal council of that city. The opposition journals contend, that these ordinances must have been carried to Toulouse in blank, and held over until 10,000 additional troops rendered it safe to publish them, facts which showed them to be clearly illegal, to say nothing of their arbitrary character. It appears, however, that up to Friday night no new tendency to disorder in Toulouse was observable. This may be accounted for by an article in the *Emancipation* of the 28th ult., which states that "the military authorities appeared disposed to take the most energetic measures to repress immediately the slightest attempt at disturbance. On the 26th, there being some apprehensions that the removal of the national guard from the posts which it occupied, and a serenade which the people intended to give General St. Michel, would cause some agitation, orders were immediately issued to the horse chasseurs quartered at Montauban to take up a position at the gates of the city, whilst those stationed at Blagnac were enjoined to have their horses saddled and be ready to mount at a moment's notice. The infantry were confined to their barracks, ball-earttridges were distributed among the troops, and the artillery had been ordered to hold themselves in readiness to sally from their quarters and repair to the principal squares of the city. The 'calm' attitude of the population, however, rendered these extraordinary precautions of no avail." The *Moniteur* announces that "telegraphic dispatches from that city, from Bordeaux, Lyons, Perpignan, Toulon, Marseilles, Strasburg, and from a number of other towns, announced that 'the anniversaries of July' were everywhere celebrated amidst a considerable affluence of people and in the most perfect order."

SPAIN.—The Madrid journals of the 24th have arrived. The Regent having prohibited the celebration of Queen Christina's feast, there was no levee at court on that day. In the evening her personal friends, and a number of officers of the royal guard, met in a banquet under the presidency of General Leon, at which some rather seditious speeches were delivered in her honour. The government entertaining some apprehensions respecting the disposition of a certain portion of the troops, but particularly the royal guards, the regent on the 24th visited in person the quarters occupied by those soldiers, and directed that 4 reals be given to each man and 10 reals to the non-commissioned officers. The British ambassador had a long conference with the minister for Foreign affairs on the 23d. The government, it appears, had energetically protested against the seizure by the English of the Spanish boat at San Felipe on the 16th, and it was thought that Mr. Aston had offered M. Gonzales some satisfactory explanations on the subject. The Chamber of Deputies discussed, on the 23d, the bill relative to the advance of 60,000,000 of reals, and adopted its first two articles, with an amendment of M. Huelves, who moved that the 60,000,000 should be vested in specie. On the same day Messrs. Ruiz, Perez, and Proyet, brought forward a proposition to the effect of impeaching the former minister of finance—San Millan, for the treaty he had concluded with the firm of Orse and Co., respecting the coast-guards. On the 24th the chamber resumed the discussion of the clergy bill, and passed several of its articles.

PORTUGAL.—The Montrose arrived at Falmouth on Saturday, from Gibraltar 22d ult., Cadiz 23d, Lisbon 26th, Oporto 27th, Vigo 28th. On the 22d ult., the Minister of Finance addressed the Chamber of Deputies at Lisbon to the following effect:—"The Chamber was well aware of the amount of financial difficulties under which the country laboured. The government had not endeavoured to disguise the truth; but, on the contrary, had always declared the true situation of their affairs. The government had shown to the Chamber, that the resources of the country gave a bare sufficiency to meet the wants of the effective service. It had found itself unable to contend with the claims of the inactive classes of demands; and it was not in a position to hear of the extraordinary classes. Soon after the organization of the present administration, it acknowledged, in all its extent, the gravity of its position, and the duty which this position imposed on it. He, the Finance Minister, presented to the Chamber the necessity of adopting steps on a document, drawn up by a former administration, and which had been referred to a select committee. To which the present government had added an opinion, showing what means they judged necessary for the arrangement of the financial question, to re-establish the equilibrium between the income and the expenditure. These documents have been printed, and a special committee had been appointed to give their decision upon them. A delay of eight or ten days had occurred to get the original report printed. The committee had had several conferences with the government, and the committee were aware that its opinions on the documents they had to go through should not be delayed, particularly as besides the difficulties that have lately been shown, there were others arising from circumstances not brought on by the government, but connected with the administration. From which he might abstract that of a fear excited in the country of adopting a principle, named, indeed, in the financial report, which was, of suspending the payments of salaries to the public officers. The government had declared its opinion on this subject, and had pronounced that this measure would not be a just one. A discussion ensued, when the hon. speaker defended the sentiment of the government on this head, when it was decided that the committee should give its opinion on the suspension alluded to."

CHINA.—Our express from China and India, in anticipation of the mail, brings intelligence of very little importance. The last dates are—from Macao the 2d of April, Calcutta the 5th of June, Bombay the 19th of June, and from Alexandria the 19th of July.

Bombay, June 19.

Our accounts from China are to the 2d of April, only two days later than those brought by the steamer Queen on the 20th of that month, and which we received in June. Commodore Sir Gordon Bremer, who had been in Calcutta since the middle of March, left that place for Canton in the steamer Queen on the 25th of May, to resume his



offices as naval commander and joint plenipotentiary in China. He takes with him numerous reinforcements, and others are following in transports. The whole fleet may be expected to reach Canton by the beginning of July. As soon as his Excellency rejoins the squadron, there can be but little doubt that hostile operations will be renewed. It is probable this expedition will be too late to get up the Peiho this year. They may retake Chusan, and the steamers might reconnoitre to the northward, but we doubt if matters will be finally arranged until the season of 1842. The results of this supplementary expedition are looked forward to with the greatest anxiety, for upon the prudent management of the force must entirely depend the question of our future relations with the Chinese. At Macao our troops and the fleet still remained in position awaiting reinforcements and orders, while the Emperor of China, inflamed to the highest pitch of anger by the presumptuous proceedings of the British in attacking his towns and destroying his ships, was issuing furious edicts and decrees against them. One of his edicts, in reference to the capture of the Bogue Forts, contains the follow words:—"They have carried their unsubmissive rebellion to this extreme, and I (the Emperor) now swear that both powers shall not stand, one or the other must conquer or die."—*Times*.

AMERICA.—The Halifax mail-steamer arrived at Liverpool on Thursday, with New York papers to the 17th July. She left Halifax on the 20th, and consequently made the voyage in nine days. The Supreme Court of New York has delivered a judgment adverse to the release of M'Leod; overruling the main plea, that he acted under orders of the British government, and was therefore irresponsible. Judge Cowen, in pronouncing this decision, said that he could imagine no case, whether in peace or war, in which a man having been accused of murder, could be discharged without trial. If he could show that he was in truth acting as a soldier in time of public war, the judge would direct the jury, under the law of nations, to acquit him; and so the judge would do if the man were resisting an individual invader of his country: but, in either case, it would be the province of the jury to inquire whether his allegation in defence were not false or colourable. But to pursue "such an enemy" (as an individual invader) into another country in time of peace, could be nothing but a violation of territory, of the municipal law, of the faith of treaties, and of the law of nations. England might declare war; but if she claimed the benefit of peace, the moment her citizens entered the United States they were as obnoxious to punishment by the law of those states as if they had been born and had always resided in the country. Mr. M'Leod was therefore left in custody of the sheriff, to be tried in a few weeks, probably at Utica. But it is not even yet certain that the trial will take place. "We understand," says the *New York Inquirer*, "that the council of M'Leod will sue out a writ of error, and that the case will come before the Court for the Correction of Errors; and if that should confirm the present decision, an appeal lies to the supreme court." The instructions of Mr. Webster, the Secretary for Foreign affairs, to Mr. Crittenden, the Attorney-General of the union, which we received in this country some weeks back, intimated that the case, should it at last be driven into the highest court, would there be dealt with on the point of international law. In Congress, the great question of a "fiscal agent" had not been decided. The bill for the distribution of the public land sales, another important measure, had passed the House of Representatives, and was expected to pass the senate. A motion to extend the principles of bankrupt-law to corporate bodies had been negatived. A curious application had been made to the president from some great European capitalists—Messrs. Hope and Co., of Amsterdam, Messrs. Rothschild and Co., of London, Messrs. Gowan and Max, and others—asking for government interference and explanations in respect to certain state bonds. Mr. Ewing, the secretary to the treasury, replied that the federal government could not interfere. A select committee of the New Hampshire House of Representatives had passed resolutions urging the prosecution of the American survey of the disputed north-east boundary; and though deprecating collision with "the mother-country," yet offering the services of the state to the authorities of the union, should war be necessary to maintain the rights and honour of the country.—*Spectator*.

HANOVER.—The king has given orders energetically to repress all unlawful resistance to the constitution, and especially every attempt to influence the election of deputies to the assembly of the states, which is shortly to be convoked, and immediately to arrest and deliver into the hands of justice those who shall be guilty of such dangerous intrigues. The *Cassel Gazette* says that the government is preparing to act with rigour against the partisans of the old constitution, and that proceedings are about to be commenced against Captain Boere, for having moved that ministers did not possess the confidence of the country.

TURKEY.—A paper, under date, Constantinople, the 7th inst., states, that 8,000,000 of piasters had been received there from Mehmet Ali, to be allocated in the following proportions:—5,000,000 on account of tribute, 500,000 as a present to the Sultan, 500,000 to the Sultan's mother, 500,000 to the officers of the castles of the Dardanelles, and 500,000 to the officers of the Porte. The Sultan was much pleased at the arrival of Said Bey, and it was believed that the tribute to be paid by Mehmet Ali would be reduced from 40,000,000 to 25,000,000, or perhaps 20,000,000. Mehmet Ali declared that he would obey the Sultan's firman to the letter.

#### COLONIAL.

WEST INDIES.—The Jamaica *Morning Journal* of the 5th June thus speaks of an important change in the law-courts of the island, which was made on the 8th:—"We are now in the fair way of elevating our institutions to an equality with those of the mother-country. The first stone of this great undertaking has been laid in the entire change of the system hitherto pursued in our courts of judicature. On Tuesday next, the Supreme Court, or Court of Queen's Bench, will commence its sittings *in banco*, presided over by the three or any two of our legal judges, before whom special motions will be argued; thus saving much of the valuable time of the jurors, who have hitherto been doomed to remain in court while these proceedings were taking place. A fortnight after, there will be two courts sitting at the same time, and being presided over by one of the judges who had been sitting in

*banco*, the one exercising a criminal, the other a civil jurisdiction. The former will correspond with the English criminal court of the Old Bailey; with this difference, that no municipal functionary will share with his honour, the presiding judge, the arduous duties of a criminal adjudication. The latter will resemble the Nisi Prius sittings of the several Courts of Queen's Bench, Common Pleas, and Exchequer in England; the Supreme Court having by the 33d Charles II., chap. 23, 'cognizance of all pleas, civil, criminal, and mixed, as fully and amply to all intents and purposes,' as those several courts have. We shall then, for the first time, have a single judge sitting in a court of law; and as the chief justice has been recently in the mother-country, we have no doubt he will exercise his authority, and Anglicise, in some measure, our legal proceedings generally." The weather had been seasonable. The *Royal Gazette* says:—"The May seasons, which we have hitherto so long and so anxiously been looking for, have at last made their appearance in real earnest, with the trifling difference of being this year later than usual in their visitation. Indeed, with the exception of one solitary shower a few weeks ago, and another during the month of October last, this city (Kingston) and neighbourhood have scarcely had the dust laid upon the roads for the last two or three years." The rains indeed had been superabundant: some accidents had occurred, with fatal results, through the floods in some parts of the country. An earthquake was felt at Kingston on the 1st June.

#### DOMESTIC.

##### METROPOLITAN.

At a Court of Common Council held on Thursday, the subject of the treatment of cattle in Smithfield was brought forward. It had been stated that the oxen were ill-treated, by not having a supply of water in Smithfield-market. Mr. Hicks, the chairman of the markets' committee, said that in his opinion it would be injurious to the cattle to give them water while in the market; and cattle fed shortly before being killed would make very bad meat, in fact, it would soon become putrid. Mr. Mellish, when he supplied the navy, never allowed the cattle to have water for 24 hours before they were killed. The fact was that cattle must be fasted one day before they were killed to be worth anything. Mr. Laurence said that what had been said clearly showed that the heart of London was not the place for a cattle-market. —A report was then brought up from the royal exchange committee, from which it appeared that a public body had made a very advantageous offer for that part of the new royal exchange which had been assigned for the purposes of Gresham college, and that the committee consequently recommended the purchase of certain ground at the corner of Cateaton and Basinghall streets, whereon to erect a separate hall for the Gresham lectures.—Reports were next brought up on petitions for a new street from the Mansion-house to Southwark bridge, and an avenue from Great Eastcheap to St. Michael's church. They represented that at present the state of the funds would not admit of carrying into effect improvements so desirable, but it was hoped they would soon be undertaken, and that other great improvements would follow as speedily as possible.

It is said that Sir Francis Burdett is actually to preside at a *Conservative* dinner to be given in Drury lane Theatre by the tory electors of Westminster to their new member, Captain Rous, R.N. If any man thirty years ago were to have prophesied such an event, he would have been considered either a fool or a madman.

The total number of deaths which occurred in London and the suburban districts, comprising the metropolis, for the week ending on Saturday last, was 756, being 170 less than the weekly average for the years 1838, 1839, 1840. Out of the total number of 756, we find the large proportion of 220 attributed to diseases of the lungs and other organs of respiration; and 133 to diseases of the brain, while only 56 are set down to old age and natural decay. The number of diseases of the stomach, liver, and other organs of digestion—or, in other words, diseases of the table—is 70, and by violence, privation, and intemperance 13. The daily mean temperature for the fortnight ending last Saturday had been 60 degrees Fahrenheit—the highest 74, and the lowest 50.

On Tuesday week Sir P. Laurie called at the Justice-room, Mansion-house, for the purpose of complaining of the wooden pavement in the Poultry. He declared, that although the horses in the omnibuses contrived to get over the blocks, it was most dangerous for gentlemen either to ride or drive over them. It was quite distressing to see the falls of the poor horses on the wood; in fact, the horses which were not fastened up and protected in the unwieldy omnibuses were so perfectly aware of the danger of slipping, that the moment they got upon the wooden pavement they trembled in every limb. The streetkeeper of the Poultry, being asked to state the result of his daily observations, said that when the blocks were partly wet, the country horses, which were not used to such pavement, tumbled about in great confusion.

A meeting of the respectable inhabitants of Oxford street was held on Wednesday evening, at Grave's Auction Rooms, Mortimer street, to protest against the report of the Oxford street committee, condemning the wooden pavement, and it was eventually agreed that a deputation of the householders should attend the vestry on Saturday, for the purpose of urging the propriety of carrying out the wooden pavement along a great portion of the line. In the vestry on Saturday, after a discussion of some length, the question was put, when there appeared—for the rejection of the report, 27; for the destruction of the wood paving, 25. Majority in favour of the wood-paving, 2.

##### PROVINCIAL.

The liberal electors of Tewkesbury, gave a public dinner to John Easthope, jun., Esq., the late unsuccessful candidate in the reform interest, on Wednesday last. The tables were spread in the Town-hall, which was tastefully decorated with flags and banners. Nearly two hundred electors assembled to do honour to the occasion. C. E. Hanford, Esq., of Woollashill, presided, and near him sat the mayor (J. Phelps, Esq.), J. Easthope, Esq., M.P., J. B. Lewis, Esq., G. Freeman, Esq., Captain St. Clair, R. Healing, Esq., — Pritchard, Esq., — Kimberley, Esq., Thomas Brooks, Esq., — Gregory, Esq., and most of the leading reformers of the town and neighbourhood.



A public dinner was given by the liberal electors of Winchester, on Monday evening, at St. John's house, to R. B. Crowder and F. Pigott, Esqrs., the liberal candidates in the late contest for the representation of that city. About 180 electors sat down. Dr. Crawford, M.D., was in the chair, supported on his right and left by the honourable gentlemen who were the guests of the evening, the Right Honourable F. T. Baring, Chancellor of the Exchequer, Harry Marsh, Esq., of Andover, and by many of the principal members of the corporation and influential inhabitants of Winchester. The vice chairs were filled by Mr. John Parmiter, Mr. Rufus, and Mr. W. Drew.

The preparations for the National Conference of Ministers on the Corn laws, to be held at Manchester, are advancing most satisfactorily, and with far more promise of success than was ever anticipated. Not less than one hundred and twelve ministers have accepted invitations to be present and promised to attend. In addition to these, one hundred more have replied, approving of the object, and regretting their inability from distance, ill health, &c., to attend the conference. The whole of the circulars are not yet issued, and it is only recently that replies have begun to be received.

The proceedings of the British Association for the advancement of science opened on Thursday last, at Plymouth. The expenses of the last meeting were entered into, and resolutions passed that their proceedings thereafter should be cheapened. The officers of the different sections were then elected, the sections from A to G appointed, and the official programme read for the order of the meetings.

The firm of Messrs. Wilkins and Co., clothiers, of Twerton, near Bath, has stopped work. We understand the great difficulty of obtaining remittances from the United States has been mainly instrumental in this untoward event. Nearly 800 persons are thrown out of employment.—*Bath Journal*.

The *Gloucester Journal* says,—"Upon no occasion since our city has become a port has there been such a general depression of trade as that which existed here for the last few weeks. Business of all description seems literally suspended, and there are now, in the midst of summer, a far larger number of persons out of employment than there were when the intense frost of last winter put a stop to inland navigation. Tradesmen universally complain that their shops are unvisited by customers, and their wares cannot be disposed of, whilst so destitute are the poor, that numbers of children are kept from the British and other schools, and left to roam in idleness about the streets, because their parents cannot afford to pay the small weekly sum charged for their education. Remarking upon the above statement, the editor of the *Worcester Chronicle* says, he can echo the complaint as regards that city, to the fullest extent.

In the parish of Rochdale there are at present one thousand, five hundred and twenty-seven empty houses.

During the thunder-storm on the 22d ult., a "fireball" was seen to fall in a field at Eldo, near Bury, part of which is now in the possession of Mr. Barrell, the gamekeeper to T. M. Cocksedge, Esq. It has somewhat the appearance of coal, with marks of ore on the fractured surface, smells strongly of sulphur, and when entire was nearly as large as a man's head. A straight track of the electric fluid is distinctly traceable across four fields from the spot where the ball was found, commencing with an oak tree, the branches of which were shattered, passing through a plantation where the leaves were singed, breaking down the corn, and turning up and scorching some tares over which it passed.—*Chelmsford Chronicle*.

## IRELAND.

As the judges proceed on circuit they continue to congratulate the grand juries on the extremely tranquil state of the country.

The *Kilkenny Journal* of Friday states, that ejection notices have been served, and seizures made on tenants voting against their landlords, whose rents are only a few weeks over-due; and a private letter which reached town this morning alleges that on Colonel Bruen's own estate and that of the late member, Mr. Kavenagh, upwards of eighty tenants, some with families numbering from five to twelve individuals, are in arrear, and consequently liable to the pains and penalties of ejection.

A considerable sensation was created in Belfast on the 21st ult., on the arrival of the Reindeer steamer from Liverpool, on the account of the sudden death, on board, of Lord Dufferin. His lordship complained of indisposition on leaving Liverpool on Tuesday night, and directed the steward of the steamer to bring him a dose of morphia, which he swallowed on going to bed. During the night he breathed heavily in his sleep; and at nine in the morning was found dead in his sleeping berth. His sister, the Hon. Mrs. Ward, was on board. This is the third death of persons holding the title of Baron Dufferin and Clanboye within less than five years.

## SCOTLAND.

The following resolutions were passed at a meeting of ministers connected with Edinburgh and its neighbourhood, held in the Session House, Rose-street, on Monday, to consider the invitation addressed to them from Manchester, to attend the conference:—

"Resolved unanimously—1. That this meeting, regarding the operation of the existing laws which restrict the free importation of corn into this country, as in the highest degree unfavourable, not only to the physical comfort, but to the moral and religious well-being of the community, hold it to be the duty of ministers of the gospel, as the teachers and guardians of religion and morality, to take an active part in all christian and constitutional measures for the abolition of such laws.

"2. That, with these views, this meeting cordially approve of the conference proposed to be held at Manchester; and very urgently press it upon their brethren to accept the invitation to attend the conference, even at the expense of personal inconvenience."

Mr. Macaulay has refused to comply with an application made to him by the Town Council of Edinburgh, for a subscription towards the support of the races. The following is an extract from his reply:—"In the first place, I am not clear that the object is a good one; in the next place, I am clear that by giving money for such an object in obedience to such a summons, I should completely change the whole character of my connexion with Edinburgh. It has been usual enough for rich families to keep a hold on corrupt boroughs by defraying the expenses of public amusements. Sometimes it is a ball, sometimes a regatta. The Derby family used to support the Preston races. The members for Beverley, I believe, find a bull for their constituents to bait. But these were not the conditions on which I undertook to re-

present Edinburgh. In return for your generous confidence I offer faithful parliamentary service and nothing else. I am, indeed, most willing to do what I can toward assisting your registration. I am willing to contribute the little that I can spare to your most useful public charities. But even that I do not consider as matter of contract. Nor should I think it proper that the Town Council should call on me to contribute even to an hospital or a school. But the call which is now made is one so objectionable, that I must plainly say I would rather take the Chiltern hundreds than comply with it."

## SELECTIONS FROM THE PRESS.

(*Church Intelligencer*.)

WHEN we challenged the *Nonconformist* to prove his assertion that church property is "national property," we fully anticipated that he would be puzzled to give us an answer. And in making the attempt, in his last number, our contemporary has afforded us abundant evidence that he never will be able to find an answer, that shall be satisfactory either to us or to himself. But from the confident tone of the article which occasioned our remarks, one would have concluded that nothing in the world was easier. And truly if it were not more difficult to prove assertions than to make them, the *Nonconformist* would have given us a very different reply from that which graces its columns. Had the *onus probandi* fallen upon us, we venture to think that we should have cut a little better figure in the business. However, without further ceremony, we will briefly examine what he has said.

Before entering upon the discussion of the subject "admitted on all hands," the *Nonconformist* observes "to be of paramount importance," he gives us credit for inserting his article at length, and promises to follow the example by giving our articles whenever he controverts our statements; and accordingly our remarks appear in his columns at length. For this, we beg to tender him our respectful thanks, with the assurance that we will return the compliment, whenever it may be of importance to do so. Our contemporary then assures us that "personal references to the editor, being a violation of etiquette, constitute that species of weapon which he has no intention" to handle; and, in this respect also, he shall have no reason to complain of us. But to his complaint that we have "made him say in our article what nowhere appears in his own," and have thus "reduced his whole article into stark nonsense," we plead not guilty, either in act or intention. What he complains of, is our considering his words—"every legal right which, under this system, has become property, has, upon its abolition, a reasonable claim upon the state for a fair equivalent," as synonymous with this: "the church has 'a reasonable claim for a fair equivalent' for whatever the state may take from her." Now, for the life of us we cannot see how we have thus reduced his whole article into stark nonsense, or have at all misrepresented his meaning. If "every legal right has a reasonable claim upon the state for a fair equivalent," then so has the church, if she possesses a legal right. All that we did say, was, that we considered the "legal right" of the church and the church as synonymous; and if every legal right has a reasonable claim for a fair equivalent, then the church has a reasonable claim for a fair equivalent, if she possesses that legal right, which our opponent admits she does. We really cannot see what there is in this to cause him to accuse us of "tricks which discover considerable ingenuity, and afford an opportunity of making a smart hit;" for if we "discovered considerable ingenuity," we did so quite ignorantly, and we hope innocently. But the truth is, our opponent seems to have been rather hard pushed, and so was glad to catch hold of something; but we will beg of him not to contend about trifles, for if he do so, we shall leave him all that to himself, and always pass over it to the real business in hand.

What is the question at issue? Why, the *Nonconformist* asserted that church property was "national property," given to the church by parliament; and we challenged him to prove his assertion, asking him to tell us distinctly "by what act, when, and where, parliament gave to the church her temporalities?" Nay, we went further than this, for we denied point-blank that parliament ever did give the church her temporalities at all. And what is the answer that our opponent has given? Has he told us by what act, and when, and where, parliament made the grant? We fearlessly say that he has done nothing of the sort; and therefore we might very justly leave the matter here until he should have given us such a distinct and definite answer as our question demands; but we will follow him through what he has said, because our object is to set forth the truth, and we will not pass over anything which may directly or indirectly elucidate it. And we have candidly told our contemporary that he will find us always at close quarters with him, and that he had consequently better move steadily and surely. Instead of answering distinctly, at once, he thus proceeds:—"If the church of England 'as by law established' has any other title to her revenues than that conferred upon her by act of parliament, they must be her's of her own right." This is reasoning conclusively enough; only it unfortunately all hangs upon the word "If," while in truth there is no "If" in the matter. Parliament either did, or did not, give the church her revenues. Although, if even parliament did so, we do not see what foundation our opponent has to stand upon; because, if the parliament did give to the church her temporalities, then those temporalities cannot possibly belong to the parliament; for, how can the parliament, or the nation, possess that which it has given away? If parliament has given the church her temporalities, then those temporalities belong to the church of her own right, and no longer to the parliament. For, how can parliament give a thing away and possess it too? We have a notion that if we gave our opponent fifty pounds, he would no longer consider it ours, but his, and claim to do as he liked with it, and think us very bad if we attempted a "resumption" of it, for purposes civil or uncivil. Our opponent says that, "If the church has any other title to her revenues than that conferred by act of parliament, they must be her's of her own right;" and as he has not proved, and cannot prove, that the revenues of the church were ever conferred by act of parliament, she must have some other title to these revenues, and then, as our opponent justly concludes, these revenues must be her's of her own right, as indeed they are, and let him prove the contrary if he can.

But he says: "The *Church Intelligencer* implies that they were possessed by the church before any parliament at all existed." We not only implied so much, but broadly stated it, and can prove it much more easily, as we will convince him, than he can prove that they were conferred by act of parliament. But we will first attend to his next words, which are these: "We must beg him to inform us what church he is speaking of." This information we will give our contemporary at once, and thus set him an example which we hope he will follow, by answering our questions in future. But, as he finds it easier to answer his own questions than ours, his next words are: "The protestant episcopal establishment claiming exclusive right to these funds never had a legal being until the statutes 1 & 2 Edward VI." Now we challenge our opponent to prove that any such a thing as "the protestant episcopal establishment" received "a legal being" from those acts, or is even once mentioned in them, or in any other act of parliament whatsoever. We believe that such a thing has an imaginative existence amongst dissenters, but certainly no such thing is named either in acts of parliament or in any of the standard works of the church. And if we have "discovered consider-



able ingenuity," we fear our opponent has here "discovered considerable disingenuity," for when it suits their purpose, dissenters are very careful in distinguishing between the church and the establishment, telling us that if the establishment were to be destroyed, the church would still exist, and in a far more prosperous condition. But it is not even true that the church, as an establishment, then had "a legal being" given to it, for the church of England had been established hundreds of years before Edward the Sixth, and had formed the very foundation and cement of the British constitution.

By "the church" we mean the church of England, or, if he like it better, the church in England, or the English church, or, if he wishes us still further to explain, we mean that branch of the one holy catholic and apostolical church of Christ which has existed here in England well towards eighteen hundred years, to which the tithes of England, with other privileges and immunities, were given hundreds of years before Edward the Sixth or Henry the Eighth were born, and long before either parliament or popery existed.

This is truth which our contemporary will feel not a little detrimental to his very next assertion—that the "tithes were originally set apart for the support of that branch of the Roman church established in this kingdom." This is much of a piece with the majority of the *Nonconformist's* statements, and has not a grain of truth about it; for in the deeds by which the tithes were set apart, it so happens that the Roman church is not once mentioned, nor is the church of England therein called a "branch of the Roman church." We well know our opponent's ideas on these points, and could answer them by anticipation, but we prefer letting him speak for himself, and more especially as so much ignorance exists in reference to the church and to church property amongst the dissenters, and those whom it is our duty and interest, as members of Christ's holy church, to enlighten on matters which are of "paramount importance" to them as well as to us.

If our contemporary had consulted the Great Charter of our liberties, he would have found it demanded, in the very first sentence of that important document, "That the church of England shall be free," and in the last paragraph it is again declared, in the language of those stout-hearted barons, in opposition to popery and tyranny, "That the church of England shall be free." And there never was but one church of England. And if our opponent had carried his researches up higher, he would have found "The church of England" mentioned often, and called in Latin not *Ecclesiam Romanam*, but "*ECCLESIAM ANGLICANAM*"—the Anglican or English church. He would have found moreover that tithes were given and paid long before any civil law existed in relation to them. The first civil law enacted for their payment seems to be the decree of *Offa*, King of Mercia; and the next was that of *Ethelwulf*, in the year 855, who confirmed the decree of *Offa*, and extended it to the whole kingdom.

In reference to this decree of *Ethelwulf*, which may be seen in *Matt. West.*, ed., 1601, p. 158, Ingulfus, cited by Spelman and Selden, says, "*tunc primo cum decimis omnium terrarum ac bonorum aliorum sive catallorum, UNIVERSAM DOTAVERAT ECCLESIAM ANGLICANAM per suum Regium chirographum confectum.*" (*Vide Spelman Hist. Alfred.*, pages 21 and 22). If our contemporary had gone higher still, he would have found some account of a council held at Calciuth, in the year 765, the 17th canon of which enjoins the payment of tithes, from the authority of the law of Moses, which is distinctly confirmed by St. Paul, who, after quoting it, says, "Even SO hath the Lord ordained that they which preach the gospel, should live of the gospel."

We have thus presented to our contemporary a few ideas a little more definite than his vague assertions about acts of parliament which he never saw, and which never existed; and we will now leave him awhile to digest them, and then we may probably discuss two or three other points which he has mooted, and we hope quite as much to his satisfaction.

(*Times.*)

It is not our intention to enter at present into a consideration of the practical relations which ought to subsist between the church of England and a conservative government. We entirely subscribe to the doctrine that the church is the true and only fortress of conservative principles, and that to her the gratitude of every patriot is chiefly due for the glorious victory which those principles have achieved. Other causes may have contributed to fix the moment and the manner of the triumph; but the moral material upon which those causes have operated was nurtured and educated into greatness by the church alone. With men like Mr. Roebuck this is naturally a reason why the energies of the revolutionary party should be henceforth directed to the destruction of the temporal institutions which connect the church with the state, and to the alienation of her property; imagining, that if they were permitted to accomplish this sacrilege, they could either annihilate her altogether, or at all events get rid of her influence. Precisely the same considerations ought to operate with the conservatives in the contrary direction, by way of inducement to do all in their power for the consolidation of her strength, consistently with a scrupulous regard for the religious liberties guaranteed by law to those who reject her ministrations. And it is a subject of infinite importance, as well as of considerable delicacy, to determine how this may be done so as best to answer the great object in view.

We shall hereafter submit to our readers such reflections as have occurred to us on this subject. For the present we only allude to it, because the same journal which (apparently under Romish influence) a few days since contended for the principle of denying liberty of conscience to churchmen, continues to employ itself in the inculcation of high prerogative doctrines concerning the mutual relations of church and state. We always knew that it was in the nature of democratical opinions to be overbearing and intolerant, because democracy is in itself a despotism, differing from that of an individual chiefly in being more absolute, more capricious, more ignorant and headstrong, more fierce, more unscrupulous, and more unconscientious. It has, therefore, given us no surprise to perceive, from time to time, a tendency in whig measures, and a scarcely concealed disposition in whig-radical journalists, to claim a monopoly of religious liberty for dissenters, and of civil liberty for the professors of "liberal" opinions.

High-prerogative doctrines have long ceased to be tolerated by any party (though recently revived by Sir John Hobhouse and some of his colleagues) in questions of temporal politics; and it is an act of equal insolence and folly to attempt at this day to thrust them down the throats of those who constitute the majority of the nation in the cardinal matter of religion. So far as the church of England is an outward organized society, having temporal rights, and consisting of persons subject to the allegiance of the crown—so far also as certain definite prerogatives in matters of a mixed nature, connected with church government, have been settled in the sovereign by prescriptive constitutional usage, in these respects the Queen is the head of the church, precisely as she is the head of the state. The royal supremacy is not more extensive in ecclesiastical than in secular matters; and to assert that the Queen is the head of the church of England in any religious sense whatever, is a blasphemy upon which no act of parliament has ventured since the time of Henry VIII.; much less has it ever met with the remotest countenance from the church herself. Such a notion is far more fit for the latitude of Japan or Thibet than of England; we have no grand lamas or dayries here. We are perfectly aware that the House of Commons took upon itself to perform some such office during the time of the great

rebellion; but we never heard that the principle commended itself to the approbation of those who at that period rallied round a sinking throne.

We rejoice in the quarter from which these ebullitions of ultra-despotism against the church have come, and in the tone which they have assumed. It is well that an opportunity should have been given for convincing the professors of liberalism that the power under which they have quailed is a living thing, a religion, and not a creature of human legislation. It is well that churchmen should be aroused to claim their due measure of religious liberty, by the very audacity which denies it to them. It is well that they should be invited now, in the moment of their strength, to protest against such doctrines as those advanced by the morning organ of revolution, a specimen of which we are about to quote. We had inquired, with reference to the appointment of bishops to the new colonial sees, "whether the *Morning Chronicle* was prepared to contend that the crown had a right to name the bishops of the Anglo-catholic church in Scotland, or of the Roman catholic church in Ireland?" Mark the reply:—

"We answer, no; nor of any other catholic church whatever. We assert its right as to the church of England—the church which it made, the church which it pays, the church of which it is the solemnly recognized head. Neither of the churches referred to is in any such predicament. Both of them are dissenting bodies. The church of England is neither dissenting nor catholic; it is an institution of the state, localized within certain boundaries."

We have no hesitation in saying, that if the state of England were ever to act upon such a doctrine as this, it would raise up a flame in the church, before which that which has so long been burning in Scotland on the subject of non-intrusion would grow pale. And justly, too; for, if such doctrine were true, we trust there is enough christianity left in England to reduce the church, in point of personal composition, to the select society of those who, in the sovereign's name, exercise the sovereign's power. When we look at the manner in a particular light,—when we consider that this spiritual supremacy over the church of England is claimed, as to its practical exercise, not even for the Queen in person, but for her ministers—for Lord Melbourne, Lord Normanby, and Lord Palmerston, with Mr. O'Connell behind the scenes, our disgust at the profaneness of the pretension is all but lost in the contemplation of its absurdity.

There is, however, but little consistency in these people. We are happy to see that the lapse of a very few days, without so much as a reply upon our part, has produced in the *Morning Chronicle* a very material alteration of tone. We are now informed that,

"As a national institution, the church of England is based upon expediency, and on that alone. Its doctrines may be derived from holy scripture, and its clergy descend in a right line of ordination from the apostles; and these may make it a christian church, but they do not make it the church of England: that has been done by acts of parliament. The acts of supremacy and uniformity, with a long intervening series of explanatory and modifying enactments, and with the limitations implied in the acts of toleration, of (Roman) catholic emancipation, and of test act repeal; these different phrase of expediency are the basis—call it 'ancient' or modern—of the church (not as a spiritual body, but) as a national institution. To desert that foundation is to plunge at once into the regions of intolerance."

We assent to the greater part of this passage. Acts of parliament alone can give legal recognition and political establishment to any institution; and it is owing, no doubt, to acts of parliament that the Anglo-Catholic church is, in contemplation of law, the church of England. And with respect to the temporal establishment of the church, we admit that its limits are, in fact, defined by those enactments which our contemporary has mentioned,—limits which we, for our part, have no wish to disturb, except for the sake of adjusting matters of detail with more consistency and precision, so as to vindicate the liberties of churchmen without encroaching upon those of any dissenting community.

But we deny that the church of England, even as a national institution, is based upon no higher principle than that of expediency. We deny it, both historically and morally. The duty incumbent upon every government doing homage truth, and promoting the spiritual interests of mankind, rests upon grounds independent of any political benefit arising from its performance. And with respect to expediency, there is a fallacy in the use of the word. Of course, if we ascend to a sufficiently enlarged point of view, all things which are right are also expedient. But the word is commonly used to denote a policy of temporizing expedients; and all temporizing expedients, as applied to the church of England, we utterly repudiate.

(*Manchester Times.*)

#### ALARMING CONDITION OF THE COUNTRY.

We have been told that Lord Francis Egerton is about to raise a yeomanry corps from amongst his numerous tenants. Should this be true, and we have no reason to doubt the truth of our informant, it will show that his lordship is resolved to be prepared against any *emeute* in his own neighbourhood. The example will probably be followed by all the tory aristocracy, and thus a new military force will be created, auxiliary to the tory government, and for the suppression of any disturbances that may arise from the continuance of the corn monopoly.

There is too much reason for alarm. We have been close observers of the state of the manufacturing districts for the last quarter of a century, and we venture to affirm that there never was, during all that period, so intense and wide-spread distress as that which is now experienced. We have had sudden depressions, which occasioned great suffering, but they were of comparatively short endurance; but there has been a gradual progress downwards for the last two or three years, till the profits of business and the reward of labour have fallen below what we ever remember them to have been, and this, too, without any reasonable prospect of amendment. The census shows that fully one-tenth of the houses in the manufacturing towns of Lancashire are untenanted; and we have good grounds for belief that the occupiers of another tenth are totally unable to pay rent. This shows an enormous diminution of the means of subsistence, even with those who are partially employed; and we know that a great number of persons are without employment at all. One half of the hand-loom weavers in Manchester are without work; and a great proportion of them are Irish, who have no claim to parochial assistance. We saw four of these men yesterday—men of good character, as their late employer testified—endeavouring to raise amongst the benevolent a few shillings to save their families from starvation, and their story was heart-rending. One of them said: "What are we to do? We cannot get work; we are not entitled to parish relief; we have no other choice but to lie down and die, or put out our hand and steal."

No country can be tranquil while this is the condition of a great portion of the people. It cannot be expected that men will peaceably lay themselves down to die. We cannot expect that, on the verge of starvation, they will forget that they have been thus reduced by bad laws—that they will exercise forbearing thoughts towards the men who support those laws. There is, in truth, much cause for fear. The elements of combustion are laid. A spark may ignite the whole in a moment. Take, for example, Paisley, where the manufacturers, with two or three exceptions, are involved in one common ruin. There is the whole population of a large town unemployed. Let there be but an extensive bank failure in Lancashire, and we should have whole towns here in the same deplorable condition. And all this without the hope of amendment!!!

Will the raising of bands of yeomanry be instrumental in preventing an explosion? On the contrary, it would add to the existing causes of discontent. A few hundreds of hot-headed partizans, acting as the Manchester yeomanry of 1819 did, might involve the whole country in a civil war.



## TO CORRESPONDENTS.

We respectfully request our country friends, in all possible cases, to give their orders to the news agents in their respective localities; where this is impracticable, the better way is to send the amount of subscription (26s. per annum) by post-office order, direct to the office, which will secure the regular transmission of the paper to their address.

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**The Nonconformist.**

LONDON: WEDNESDAY, AUGUST 4, 1841.

## THE VOICE FROM TAMWORTH.

At a dinner given by himself to his friends and electoral supporters at Tamworth, Sir Robert Peel has recently delivered a speech—a more remarkable one than any to which he has heretofore given utterance. Upon our minds, the effect produced by it was that of melancholy. The wretched insignificance of the topics he put forward, his affected gaiety of tone, and his constrained efforts to be humorous, contrasted with the awful responsibility which will presently devolve upon him, and the tremendous experiment to which he is about to subject the destinies of a mighty empire, afford, we think, the most convincing proof, yet extant, that Sir Robert feels himself unequal to his position.

It is recorded of Byron that after the funeral obsequies of his mother had left the house, he put on the boxing gloves, and attempted to control, and thus hide his struggling emotions by a desperate resort to a favourite recreation. The speech of Sir Robert indicates to us the same purpose. His laughter is not natural—his jokes anything but genuine. The smile which he wears in his countenance is a rigid one—a constriction of muscles, not a relaxation—a thing of the head rather than the heart. His thoughts come not up from within him—they look gay but they have no life in them—they breathe not—they are destitute of soul. Everything about them is artificial. They are not bloom, but paint. Their high colouring is not blood sent up through every vessel by a joyous heart—but carmine laid on with little skill to hide the pallor produced by anxious fear. Rhetorical jesting is Sir Robert's mode of whittling—and whittling here as in America, in proportion as it is painstaking and energetic, indicates thoughts absent from the employment, and engaged in grappling unsuccessfully with a theme too mighty for them to master. He parades his rank and file topics, (to change the figure,) as a general does his sentinels and watchfires, as a blind behind which to effect a retreat, and while thus scheming to deceive the country into a belief, that so confident is he of success as to be able to advance the main forces of his mind to the confines of the ludicrous, he is really occupied in anxious investigation as to the possibility of his long maintaining any position whatever, in the land of office, which he has surprised by a *coup de main*.

If this be not a true interpretation of the voice from Tamworth, one other only remains, and it is not a flattering one.

Let it be granted that the occasion was a festive one, that Sir Robert was speaking to tenants and election supporters—it must not be left out of sight that the honourable baronet purposely created the occasion, and consciously spoke, through the press, to an anxious nation, and to attentive Europe.

All the circumstances which distinguished the position of the expectant premier, called for a manly and dignified, even though it might be a cheerful, gravity. A great statesman, one would have imagined, if he could have descended on such an occasion to deal with the little and the vulgar, would have been rebuked by the recollection that he was virtually addressing himself to all the political assemblies of the civilised world, and that his speech would fill a page in the records of universal history. Such a man, one might have expected, deeply impressed with a sense of his solemn responsibility; foreseeing that the issue of the present crisis, whether for weal or woe, would assume a character of importance unprecedented in our annals; and, conscious of possessing within himself resources equal to the exigency, would, in his first public manifesto, have modestly surveyed his own position, taken a rapid but comprehensive glance at the real and formidable difficulties which he has to encounter, laid bare to their source the evils which now afflict the country, pointed out the sufficiency of conservative principles to supply a remedy, and, reserving to himself the liberty of deciding hereafter upon the minor details of his policy, given to the world a broad and vigorous outline of the course he intended to pursue in his efforts to save the sinking vessel of the state. Instead of this, we have a series of heavy jokes levelled at newspaper editors and affronted publicans. In the place of a grave state oration, Sir Robert gives us the ill-managed quips and quiddities of a sorry jester. In the eye of Europe, he comes forward upon the stage, and where we looked to hear the calm and measured language of philosophy, and to witness the staid sobriety and dignified bearing of a statesman, we see nothing but the commonest antics of a third rate debater; and the honourable baronet snaps his fingers, slaps his thigh, plays the buffoon, and cries, "When I get into power, 'you shall see vat you shall see.'" We have been irresistibly reminded by his speech of vain-glorious Bottom the weaver, during the period of his strange but unconscious transformation. The ethereal beauty of the queen of fairies, the witchery of her tones, the exquisite poetry of her language, the soft

enchantment which, like sunlight, lent charms before unknown to the delicious scenery around him, were all thrown away upon the rude and boorish Athenian mechanic, and elicited nothing in response from him above the level of "Scratch my head, Peas-blossom."

Nothing has so painfully impressed us, as this speech, with a sense of the inherent vulgarity of Sir Robert's mind. A man who can be thus elated by vanity is not the man competent to stand at the helm in times like these, and take the vessel of the state through "the devil's grip," amid the howlings of the storm which is brewing overhead. No! this is not the man to make the very fury of the tempest subserve the purpose of a commanding intellect and an indomitable will—to rise superior to the impassioned elements of strife, and ride upon the mountainous and hoary-headed billows of political discontent, to national quiet and prosperity. He may be able to manage better than other men, the crew to whom the working of the ship is confided—but his is not the calm consciousness of power, and unflinching steadiness of purpose, that will dare to look a north-wester in the face, and take no other notice of the lightning's flash, than to avail himself of the momentary glare to peer further a-head upon the waste of waters. Afraid to put boldly out to sea in the teeth of the swelling blast, and sympathising with the timidity of passengers who think they can be no longer safe when they have lost sight of shore, he will attempt to coast it, and will be caught among the shallows. Then, when his danger becomes apparent to every eye, and the crew that he contrived to govern discover his incompetency for his post, he will be compelled, amid the jeers of every party, to give place to some less dexterous, but more courageous and skilful pilot.

The speech of Sir Robert Peel, even viewed apart from his previous course, gives sufficient indication that, under tory as well as whig rule, we are to have a temporising, compromising, peddling policy. The aristocratic bureau and red-tape statesmen have not yet played out their part. Their days, though numbered, have not yet run out. Perhaps it is better that it should be so. The country is not yet sufficiently in earnest to appreciate the worth of great principles. Serious men are the offspring of serious times. They are nurtured in adversity. Their powers are called out by perilous exigencies. Some such, we doubt not, are now quietly and unconsciously maturing themselves for future greatness, communing with truth, strengthening principle by daily exercise, and storing up knowledge which, at no distant period, will be of infinite service to the state. Such men, all passing circumstances are doing much to educate. Their time is not yet come. But it rapidly approaches—and whenever it does arrive, one thing is tolerably certain, that Minto manifestoes and Tamworth speeches will be buried amid the rubbish of an obsolete age of politics.

## PARTY NAMES.

ONE great step towards good government is gained when names are made to express the truth more nearly than, in by-gone days, they had done. This step has been gained in the adoption by the tory party of the name of conservatives, and by the whigs of liberals. These names are expressive of principles, the others were merely signs of party; and though they had their origin in the different views which each party professed of the principles of government, still they were not in themselves the exponents of principles. By the new words the mind is led to consider the thing signified. To the questions or remarks of the uprising generation the conservative must boldly assert the desire to preserve things as they are, right or wrong, or the principle is lost in the attempt to qualify.

It is a dangerous thing for error to use plain words. A truthful symbol is the pioneer of truth, and if a party adopts the language of truth, not intending to act up to it, they have unconsciously entered upon the last stage of their being. "I am a conservative," says a father to his son. "Of what?" is the natural inquiry. Suppose the answer to be, "Of things as they are," the reply of the young and ingenuous mind is—"What, whether right or wrong?" The dilemma is perfect: it is impossible to answer, "yes;" and to qualify is at once to admit the principle of reform and advance. The change in the name supplies the petard to raise the engineer off his legs.

The name involves the conservative in discussing principles of government instead of merely explaining how a party symbol arose, and this with the young disciples of their own party. Consider this, and it will be seen how much has been gained for truth by the change of the party symbols.

## STATE EDUCATION.

WE refer our readers, with no common satisfaction, to the abbreviated report, contained in our columns, of the proceedings and speeches, at the laying of the first stone of a new school room at Stourbridge. We should have been happy, if our space had permitted us to give the report in full. As this would be impossible, consistently with the plan we feel compelled to adopt, we have contented ourselves with extracting that portion of it, which bears upon a subject, as yet little understood, but, in our estimation, superlatively important—we mean, state education.

It is a favourite doctrine of the utilitarian school of politicians, that the state is bound to supply the rising generation with all the elements of useful knowledge. That an ignorant population is a drag upon national progress, we readily admit. That education is a blessing, the worth of which will be felt in proportion as it is generally diffused, we are not disposed to deny. That, therefore, the state should interpose, and grant, in furtherance of so desirable an end, the funds necessary for the accomplishment of this object, is a proposition which by no means follows, and against which we



are disposed, thus early in our career, to enter our most decided protest.

We have no doubt whatever, that the immediate effect of any government measure for general education, would seem to justify the means employed. The ultimate tendency of a false principle, however, would, we have not the slightest doubt, be detrimental to the very object sought to be advanced. Up to a certain point education would be stimulated—arrived at that point it would be cramped, stunted, and stationary. We have an instance of the thing in the established church. Not a single argument can be adduced for state education, which is not equally powerful for state religion. Scarcely an objection can be urged against the latter, which does not tell with equal force against the former.

Waiving for the present all discussion of the principle involved, we cannot but look with extreme jealousy at the certain results which would ensue, were an educational establishment instituted by our rulers. Schoolmasters, as well as clergymen, would have a vested interest in obstructing improvements which they would denounce as innovations, and in every parish we should have two state-paid advocates, instead of one, of "things as they are"—the priest and the pedagogue. Establishments do not easily adapt themselves to the growth of the national mind. The motives they necessarily call into play are, to give as little labour as possible for a stipend as large as can, by fair means or foul, be obtained. Taking into account the ordinary laws of human nature; looking at the terrible effects produced by one deviation, by government, from its appropriate and exclusive province—protection of life, peace, property; and distrustful of creating any new mechanism which must in the end be wielded by an already too powerful aristocracy; we are but ill disposed to commit to the ruling powers the task of forming and moulding the minds of our youth, just at that period of life when they can be most easily fashioned at the will of the instructor.

Upon this subject our own mind has been made up long since. We are not disposed to dogmatise upon it. We believe it merits fair discussion; and accordingly we shall avail ourselves of opportunities, as they occur, of going into it more thoroughly. But we could not let this occasion pass by of making known our principles, and indicating, although with extreme brevity, the line of reasoning we should feel inclined to adopt in support of them.

#### THE RESULT OF THE WHIG DAMPING SYSTEM.

THE result of the recent general election demonstrates that the aristocrats, both whigs and tories, fear nothing so much as the extension of the democratic principle into the government.

The fear of this extension, affected by the subtle, and felt by the simpletons only, is but the roused selfishness of the possessors of patronage and their nominees, shouted into the ears of the weak ones, lest they should understand that it means merely the community governing for its own benefit instead of the benefit of somebody else.

We see the onward progress of man in the total failure of whiggery to raise a whig steam for a measure involving no principle, though good as diminishing an evil.

To diminish a duty on one article, and to impose a fixed instead of an indefinite duty on another, implies no principle; it diminishes an evil, but continues the imposition of a duty on food, and upholds the principle that it is right to make men pay for permission to eat.

The whigs have lost an opportunity of becoming nobly and permanently popular. Those who had seen the last half century, or a great portion of it, and had partaken of the enlightenment which has shown the people generally the wickedness of war, and the dreadful injustice of taxing the unborn to pay for the waste and violence of their predecessors, had gained so deep-rooted a horror of torism, that they were prepared to view any tory demonstration as a call to unity against the enemy of all. As sailors of different nations would act in common against pirates, so reformers of all degrees rose to keep out that war-loving and tax-eating band. They put out the common enemy, but the conduct of the whigs raised the hope that they were—has not worked the conviction that they are—in heart, the people's friends.

The people united against torism because they abhorred it, but they have failed to sustain the whigs now because the whig damping system had put out that honest enthusiasm which, with the masses, is the result of confidence in their leaders. The whigs acted as though hatred of torism was love of whiggism. The support of the whigs in 1831 and 1832 was the result of men's hopes. The people were in earnest because they believed the whigs were so. The then active reformers had had no experience of the whigs in office and they confided. The whigs have opened the eyes of this class of men to see that to choose between either section of the aristocracy is but a choice of rotten oranges. The shortcomings of the whigs in the election is lamented by their organs and hirelings; but until their masters commit themselves, as a party, to measures extending the franchise and protecting its free exercise, they will serve the people better for being weak than being strong.

The whigs are aristocrats in heart, and if they could only do without the radicals, they would cut the people—they care not for the people, but for place. They will now feel it necessary to be honest in a greater degree than they would have been, could they have got a majority of fifty or sixty. They would then have shouted, "The reform bill ought to be a final measure," and have said—"our majority is an evidence of it."

They have shown this on many occasions, and have never, until driven, done any thing for organic reform. What they have done, they have done because they could not help it; and that is what the

whigs, as a party, understand by the "movement." They are like men who are pushed from behind in a crowd, and are unwilling to go a-head.

If they had made their own position safe, they would immediately have turned round upon the people, and said, "Thus far shall ye go, and no farther."

The aristocratic injunctions to their scions is, "Get place and keep it, honestly if you can, but get place." Place is the end of the whigs equally with the tories.

Lord Grey, their crack leader, was frightened at the mere preparations; his alarm increased the moment he found the vessel heaving. The unions rose up, and as soon as the machine moved on, his nerves gave way; he had dwindled from a sturdy commoner into a timid peer.

He remembered the name of the commons, but he had forgotten the generous affections of his youth.

The name stuck by him, but he had forgotten that it meant the people; he recollected the symbol, but he had forgotten the thing signified. The moment he found the people going forward, his senile fears overcame the generous earnestness of the former man. The tinsel and exclusiveness of the peer shut up the understanding of the man, and he exclaimed, "I will stand by my order;" he was cheered by the distaffs and the fubbles, and took his political departure, pitied by those who had loved Charles Grey.

He stood by his order, and his own conduct explained the meaning. He made his brother a bishop, procured places for all his progeny, lowered his crutch, and fell back into the mass of dead weights. "Show me your company, and I will tell you what you are,"—and we now judge of this old gentleman by his order.

It is to be regretted that Charles Grey descended into a lord. He not only descended into the bands of the small, who call themselves great, but shrivelled mentally, until he admired his own shrunken proportions, and sat down among the marrowless negatives.

The whigs said he was a great statesman, and set a good example. The tories admit his claims as evidenced in these his last acts. The aristocracy praise the example they would imitate.

#### AMERICAN COLONIZATION WICKEDNESS.

IN a recent number we drew attention to the attempt of the American Colonization Society to raise money in this country, to enable them to transport their free countrymen from the United States, because God had not given them the same saffron and fallow skin in which these colonizationists look ugly and act wickedly.

We now present, from an American newspaper, entitled "*The Colored American*," the report of, and the resolutions passed at a Baltimore state convention, with the sound and excellent observations of the editor of *The Colored American* upon the impious appeal to heaven in prayer preparatory to passing resolutions so unchristian and wicked. We trust that if any of our subscribers have relatives or friends acting in this wickedness they will write to and remonstrate with them upon the course they are pursuing. Men living in a country where personal slavery exists need to know what those freed from such a soul-degrading atmosphere think and feel upon the subject.

#### "MARYLAND COLONIZATION STANDING BOLDLY OUT."

"The leading colonization spirits of the State of Maryland, agreeably to a call, have just closed, in the city of Baltimore, a State Colonization Convention, and which, for the stand they have taken, should their proceedings be carried out, is to be of notorious and of terrible memory."

"The meeting convened in the Light-street methodist episcopal church, Bishop Waugh in the chair, and was opened with prayer (yes, with prayer). The episcopal, methodist episcopal, methodist protestant, presbyterian, and congregationalist, &c. religious bodies of the state, were represented in that body by a leading minister from each, most of whom were of northern birth, and of northern education. They are now recreant sons."

"This was an extra movement on the part of the colonizationists of that state. It was not the anniversary of their state society, but a special convention, called for a special purpose, and what that special purpose was, will be seen by some of their proceedings. African colonization has always had in it something to the colored people, yea, to humanity, of terrible aspect. It has always received their broad seal of reprobation, as not of heavenly birth, and to be disowned of humanity, as it is yet to be found to have been of God. It has thrown around itself the charms of benevolence, and laid claim to the countenance of the good. It has cloaked up its real features under the term 'with their own consent.' But it has been left for the Baltimore convention, composed of the professed ministers and disciples of the Prince of Peace, to cut loose its cloak strings, and let the mantle fall, and to unmask its features, and show its forefront of threatened war upon humanity, consequently upon God; as the resolution which follows conclusively shows must be the result if carried out:—

"Resolved, That while it is most earnestly hoped that the free coloured people of Maryland may see that their best and most permanent interests will be consulted by their emigration from this state, and while this convention would deprecate any departure from the principle which makes colonization dependent upon the voluntary action of the free coloured people themselves, yet if regardless of what has been done in anticipation of such result, to provide them with an asylum, they continue to persist in remaining in Maryland, in the hope of enjoying here an equality of social and political rights, they ought to be solemnly warned that, in the opinion of this convention, the day must arrive when circumstances that cannot then be controlled, and which are now maturing, will deprive them of the freedom of choice and leave them no alternative but removal."

"The sentiments and spirit of this resolution, coming though they do from ministers of the gospel, can but fall upon the 60,000 inoffensive free coloured people of that degraded state with fearful forebodings. The effect will be different upon different individuals. Some will doubtless cower under it in despair; others will have excited in their bosoms a godly indignation; and it must not be thought strange, if, in the bosom of many, the spirit of a determined resolution will be set in motion. The members of that convention must pause a moment, and check the spirit of their proceedings, as well for their own sake, as for the sake of the coloured people, and of God."

"Our people in Maryland are now placed in a position of dread responsibility. We tremble in view of the issue they may make of this matter. Upon the course they shall take with respect to the operation of this convention, will depend almost the destinies of millions. Some, we fear, will



be for fleeing the land of their birth, to seek an asylum in other kingdoms. Such will be a step of fearful consequences. Themselves may find an asylum, but it will only be to place others in a gloomy sepulchre. We beg them to pause before they take that rash step. Suffer not, from this circumstance, either the Trinidad or Guiana monomania to resuscitate itself. Let the spirit of a Hancock, a Leonidas, and of a Toussaint L'Overture prevail; let a Spartan band be found, who will stick by the ship, even though the tug of war should come, and determine to die upon the soil. Let not a soul leave; stay by, and meet the hour like men, *calmly, peaceably, firmly*; it will work your own, and the salvation of millions. They will never attempt, only three to one, as they are, a removal by force; they cannot do it, and nobody will become accessory to so foul a deed as to come in and give them aid. Besides, humanity and God are against them.

"We would say again to our brethren, could we reach them, *stick to the ship*, and die where you were born, rather than be driven from your country by the wicked spirit of colonization. These men, ministers and bishops though they be, have got to brave the rolling surges of the human mind, and stand the rebukes of humanity and of humanity's God. They will not be able to stand."

## SUMMARY.

SIR ROBERT PEEL is not abroad, as lying report gave out, nor is he going. He is at Tamworth, and has employed himself in getting up an answer to the Russell manifesto, which answer consists in a speech delivered to constituents at a splendid dinner given by himself. Abundant fare and good wine wonderfully dispose men to be pleased, and accordingly Sir Robert's speech, as well as his dinner, at Tamworth, went off well. The former has afforded the daily press matter for animated discussion, the trifle having been puffed or condemned with a vehemence which it ill deserves. From present appearances, the question of the speakership is an apple of discord in the conservative camp; Sir Robert sticking for Mr. Shaw Lefevre, and numbers of his followers, eager for a chance of place, clamouring for a tory. The *Times* has joined the discontented, and launches its mimic thunderbolts against any who entertain the preposterous notion of permitting the whig to take the presidency of the tory House.

Her Majesty and Prince Albert have been paying visits (of condolence?) to some of her whig subjects. Woburn Abbey, Panshanger, and Brocket Hall—the seats, respectively, of the Duke of Bedford, Lords Cowper and Melbourne, have been honoured with the presence of royalty. The Duke of Wellington was at Woburn, and report says was several times closeted with her Majesty and the present premier.

The weather has again set in wet, affording a gloomy prospect for the coming harvest, and for conservative ascendancy.

The ministerial conference at Manchester on the subject of the corn laws promises well. Already a hundred and twelve ministers have engaged to attend. This, considering that many who have signified their approval of the meeting are prevented from attending by distance, ill health, &c., and that replies to the circulars issued are only just beginning to come in, is a fair commencement of what we trust will prove a most important movement.

Foreign news are not destitute of interest. France is kept quiet by a superincumbent army of overpowering weight. M'Leod is to be tried, in America, by a jury; and China is *in statu quo*.

The Queen and Prince Albert left Woburn Abbey on Thursday last, and proceeded to Panshanger, accompanied by their suite, on a visit to Earl Cowper, where they remained until Saturday morning. Multitudes of people cheered her Majesty all the way. At St. Alban's a triumphal arch was erected for the Queen to pass under, filled with galleries for the accommodation of lady spectators; and the houses of the town were decorated throughout the chief thoroughfare with ornamented devices. At Hatfield there was another arch; and a great concourse of the inhabitants received the royal party on passing through. On arriving at Panshanger, after partaking of a lunch, the Queen and Prince Albert walked for some time on the terrace, to the great delight of the Hertfordshire folk.

Her Majesty and Prince Albert honoured Viscount Melbourne with a visit on Friday, at his seat, Brocket-hall, Herts. The park surrounding the mansion having been opened to the public, a great number of spectators had assembled, who greeted her Majesty and the Prince in the most loyal and enthusiastic manner, which her Majesty and his Royal Highness acknowledged very frequently.

Her Majesty and Prince Albert and the royal suite arrived at Windsor Castle about 2 o'clock on Saturday afternoon, from Panshanger, Herts.

The Queen of the Belgians took her departure from Windsor, attended by her suite, soon after the arrival of her Majesty and her illustrious consort, Lord Byron being in attendance on her Majesty.

The Duke of Wellington left Woburn, on Thursday, for town. Viscount Melbourne, Viscount Palmerston, and some of the other visitors, proceeded to Panshanger, where the Marquis and Marchioness of Clanricarde and Viscount and Viscountess Duncannon joined the party.

The Hon. Edward Petre had an interview with Viscount Melbourne on Monday at his official residence in Downing street.

It has been privately known that her Majesty's government have been negotiating with that of Spain for the purchase of the islands of Fernando Po and Anna Boy, on the coast of Africa. We are now enabled to state that the purchase has been effected for the sum of 50,000*l*. These islands command the mouths of the Niger, and afford the utmost facilities for whatever can be done for Africa by means of that river.—*Anti Slavery Reporter*.

The Postmaster-General has issued an order by which petitions addressed to parliament, and forwarded by post to members of either houses, if they do not exceed 32 ounces in weight, are exempt from postage provided they are sent without covers, or in covers open at the sides. No letter, however, may be enclosed in such petition intended to be sent free of postage, the practice being illegal; and if any enclosure is found in a petition, it will be subject to the full rates of postage.

## SIR ROBERT PEEL'S SPEECH.

A public dinner was given on Wednesday last, at Tamworth, by Sir Robert Peel to his supporters at the late election. The banquet was set forth in the town-hall, and was attended by about 200 of the electors and neighbouring gentry. Sir Robert himself presided, and at the principal table, independent of Mr. Frederick Peel, his second son, Mr. William Yates Peel, his brother, and several other members of his family, were seated the Mayor of the town, Mr. Buckfield, Mr. Colville, M.P., Sir Charles Bowyer, M.P., Mr. Dugdale, M.P., Col. Dickenson, Capt. Dyott, Dr. Lalley, and the Rev. — Woolley. Sir Robert delivered a speech of great interest; the following is an outline of those parts which relate to public matters:—

Regarding his general policy, he said—

"On a review of the declarations which I made in 1835, and on a review of the opinions which I expressed with regard to particular measures in 1840, I have nothing now to retract. I entertain the opinions which I then professed, and it is my intention, whether in a private or in an official capacity, to act upon those declarations. I am constantly asked what it is I mean to propose, supposing I am called to the administration of affairs. Gentlemen, I will answer that question when I am placed in that position. My advice for the present is, dismiss those who are at present in office. They have not the confidence—they had not the confidence of parliament, and they have not the confidence of the people."

Sir Robert then likened himself to a physician who disapproved of a quack doctor's practice, but would not prescribe till regularly called in. He said—

"Change your physician, the patient has not confidence in him. They found her in health, and they left her in sickness; and then they say to me, 'What do you prescribe?' But I'll wait till I'm regularly called in. Gentlemen, I see around me some of my attached friends of the medical profession, and I appeal to them whether they do not cordially concur with me that it is not fit that any man should offer the prescription whilst another administers the physic. I therefore, gentlemen, must continue steadily to refuse to offer my advice until I have access to the patient, and all those advantages of consultation without which no proper advice can be given. I really believe I do more than any political physician ever did by referring to the prescriptions which I offered in 1835 and in 1840, and by saying that I see no reason to alter them."

He denied that there was any truth in the report that he was going abroad to get quit of the importunities of his supporters. Referring to the famous *on dit* about his converting the Queen into a tory, he said—

"Gentlemen, I trust that I need hardly say to you that the whole of this paragraph is a mere fabrication. I think that such paragraphs afford the most satisfactory proofs that there is very little which can be said from that quarter, provided the truth be adhered to. Gentlemen, if it were possible to suppose that her Majesty could look at these miserable fabrications, which are evidently intended to injure me in her Majesty's opinion, I very much doubt, not only whether her Majesty would attach any credit to them, but more than that, whether there would not be excited feelings of indignation at the presumptuous familiarity which undertakes to answer for the private feelings of her Majesty."

This led to some remarks on the press as the source from whence the fabrication proceeded—

"There is no man who estimates more highly than I do the importance of the press in this country. I know its influence on public affairs. I know its influence on the conduct of public men. But if there be anything which more than another neutralises the just and legitimate influence of the press, it is when it resorts to reasonable, though erroneous fabrications like these, for the purpose of damaging the character of those to whose politics it may be opposed."

Sir Robert then went into an elaborate commentary upon Lord John Russell's manifesto, in which, speaking of the result of the general election, he said—

"I say it is surprising that, notwithstanding the unscrupulous use of the Queen's name, and the appeal to the female portion of the population with reference to cheap sugar, and the cry of a big loaf to the labouring classes, the constituency and the people have ratified the decision of the late House of Commons, namely—that her Majesty's present advisers did not possess the confidence of the House of Commons, and that their retention of office, under such circumstances, was at variance with the spirit of the constitution."

In regard to Ireland, Sir Robert's motto is clearly "No surrender." He read a passage from the King's speech under Lord Melbourne's government in 1834, reprobating the repeal agitation in Ireland, and said—

"If you recollect these words, which were used by the Sovereign at the advice of Lord Melbourne, and concurred in by Lord Palmerston and Lord J. Russell, you will not fail also to recollect that, in 1834, a compact was formed with those who were the chief advocates of repeal, and that a resolution was come to implying that no settlement of the Irish church question should be adopted which did not embody an appropriation of part of the revenues of the church to the promotion of secular purposes. The constituencies of the country have recollected this compact."

He instanced the Jamaica bill as another cause of the whig defeat at the late election, and, after generally denouncing the whole ministerial policy, said—

"It has been a review of these acts, coupled with the declaration of the government themselves as to their loss of the confidence of parliament and the evils that must arise in the administration of public affairs from that want, which has induced the constituencies of this country to vindicate the constitutional principle, and, by their united voice, to affirm the resolution to which the House of Commons so recently came."

Having thus declared what it was that led to the withdrawal of confidence from ministers, and the consequent defeat of the whigs at the elections, he gives his opinions of what did not do this, as follows—

"It has not been the Chandos clause that has produced this result. The counties, it is true, may have declared themselves against the present government, and it may be said that some of the counties which are more intimately connected with the agricultural interests have manifested their zeal against government on account of the danger with which those interests were threatened; but it was not the Chandos clause which returned two members for the city of London; it was not the Chandos clause that for the first time since the reform bill returned a member for the city of Westminster; nor was it the Chandos clause that wrested one seat from the opposite party in the great manufacturing community of Leeds. It was also something more than the Chandos clause that returned two members in Hull, two in the city of Dublin, two for Belfast, and two for Liverpool."

## THE PRESENT DUTY OF THE CHURCH.

## MINISTERIAL CONFERENCE.

To the Moderator and other Clergymen of the Established Church of Scotland.

Dear Sirs and Fellow-Countrymen:—We solicit your deliberate attention, since we appeal to you on matters which alike interest christians and citizens of every name. We had hoped to obtain your audience through another medium, but the arrangements to which we trusted have been unsuccessful. We desire not to exclude you from a common sympathy, and an equal opportunity of benevolence and co-operation with ourselves and fellow-subjects, while we honestly believe we have been permitted to engage in a generous and honourable enterprise.

We employ the allusion, not as a reproach, when we call to remembrance the claim which has been often urged for your ecclesiastical establishment as the *poor man's church*. Undoubtedly many devoted members within your pale, and thousands who have never sought any other fold than your communion, and who trust to you as their only religious instructors, are numbered as the children of toil, whose weary portion is to labour hard in ill-requited industry, and to feed scantily on high-priced and heavily-taxed bread. The faithful amongst you who, as parochial clergymen, mingle with their people, and watch over the sorrows and privations of the lowly and indigent, can testify, that myriads of the community are not only scarcely fed and miserably supplied with the means of subsistence, but have their minds alienated from religion, and filled with hostile surmises about the



selfish and uncharitable heartlessness of all clergy as christian teachers. The sneers and scoffs heaped on religion, and the bitter scorn meted out on the Saviour's name, for this presumed indifference of all spiritual functionaries to the plundered and suffering, will not only be present to your memory, but be painful to your mind in consideration of the reproach which thus unmeritedly falls on your Lord.

You have not always been listless to such considerations, or callous to the impoverished condition of your community; especially when exigencies have arisen from inclement seasons and unpropitious harvests; your days of prayer, when rain has been withheld, and your thanksgivings, when a bountiful harvest has been reaped, have betokened your devout concerns in such matters. When only a section of the country has been visited by the withering blast, the sterile drought, or the ungenial cold, (we refer to it as a matter of history,) you have hesitated not, and feared no imputations for secularity or for courting the applause of worldly men; you seemed not to dread the suspicion of hollow-heartedness or hypocritical sympathy for the poor. Thus, when the Orcadians and inhabitants of Shetland had been visited with the calamity of a fruitless harvest and the coincidence of occasional failure in their fishery, a deputation of your body, composed of Dr. M'Leod and others of your most eminent men, was delegated to the metropolis and the large provincial towns, and employed for weeks to plead for charity, and summon the resources of philanthropy, to aid the famishing and miserable sufferers in the hour of their need and despair.

Perhaps it was prudent, then, not to discuss the principle of that law which restricted them from providing against such a calamity by the interchange of the produce of their sea coasts for the grain of continental countries, whose consumption of fish would have equalled their largest demand for cheap and seasonable supplies of wheat. Nevertheless it is true, that when afterward the liberality of benevolence had enabled them to draw from the watery deep the bounties of a propitious Providence, which neighbouring countries were anxious to purchase, the law prevented the exchange on equal terms, and again exposed the Orcadians to the hazard and perils of a yearly recurring famine.

Was it wise and generous thus to interpose your religious character and influence in an emergency which straitened a few thousands, and which was aggravated by unjust and impious laws? Or will you plead that your sympathy was excited, and your energies devoted to their relief, only because it was presumed their wants originated immediately in a visitation of God? Would it, then, be less wise and just to exert yourselves where the sufferers are millions, and the ostensible and only cause of evil is the unequal and injudicious legislation of men? Is not your obligation to exert yourselves doubly enforced by the consideration that the system (if an evil one,) may be altered and remedied by the engrossing of a parchment roll in obedience to the united and constitutional prayers of a loyal and virtuous people?

Some of you may question the wisdom or expediency of revoking the corn laws, and may doubt whether this would cure the evil. We have indeed been told that we cannot reckon on your co-operation in the contemplated movement, because from the present *teind system*, and the interest which by glebes, &c., you have in the high price of agricultural produce, your secular emoluments are augmented in proportion as restrictive laws on the supply of food have their operation. If, however, such a connexion does subsist, and if, hence, natural apprehensions should arise, yet surely an equitable settlement might be obtained in any legislative change. But if any hazard of diminution should appear to threaten your temporal interests in competition with the interests of millions of a starving people, will you suffer such contingency to detain you from our conference? Can you incur the imputation, or expose yourselves to the suspicion that selfishness or avarice prevents your judgment, and dictates a national injustice—a universal calamity; or that you have no confidence in your principles, and no faith in the master whom you profess to serve, for a provision such as your wants require if you obey him, and do justly, and love mercy? What a fearful responsibility would be thus incurred! What would be the effect, but to countenance the vilest and most slanderous accusations of our enemies against our sacred religion, and to lay it open to the ridicule of the infidel and the profane?

But you do not all entertain the apprehensions to which we refer. There is one whom many of you delight to honour, and whose writings possess among you an authoritative reputation. His sentiment on this subject and his expressions we gladly echo, that you may all be induced to give the subject a patient and thoughtful consideration.

"For the sake of its moral benefit, we know of no achievement more urgently desirable than that of a free corn trade. There is not a more fertile topic of clamour and burning discontent all over the land; and, were it but effectually set at rest, we are aware of nothing which might serve more to sweeten the breath of British society."

Such is the emphasis and decision of Dr. Chalmers's judgment on "a free corn trade," pronounced when the question of *free trade* had not assumed its present formidable magnitude, and before the discussion had arrested the public mind to the agitation and apprehension which now gains accumulative intensity by every day's proceedings, and the fearful commotions of the commercial world. If these words were true when first written they come with a thousand times more force now. With us *free trade* is no topic of idle clamour; though we find that with multitudes it "is fertile of burning discontent," since it is denied by a dominant party in our legislature; and the refusal of it threatens the very foundations of society, and with appalling terror excites the apprehensions of sober and enlightened reasoners.

Will you refuse to join us in seeking a prayerful and just settlement of this absorbing question? Can you refuse your aid "to sweeten the breath of British society," which such a movement is likely to serve? We embrace you in the terms in which we have invited ten thousand ministerial coadjutors, without any affectation of the spirit of catholicity. We say to you, as ministers of religion, Come in the bonds of kindness and reciprocal fellowship, and let selfish interests and partisan prejudices be laid on the altar of our common country, while we inquire and take counsel how we may best and most effectually promote the prosperity of Britain, the peace of the community, and the paramount authority of our holy religion. We repeat to you what we have said in part to the Methodist Conference, and entreat you, as we have besought them, to consider what is present duty and what our God requires of you. "If Nehemiah rebuked the nobles because they oppressed the people and brought them into bondage by keeping up corn; and if, by the prophet Isaiah, the God of heaven and earth has taught us that the fast which He has chosen is to undo the heavy burdens, to let the oppressed go free, and to deal bread to the hungry; then, surely, ministers of religion are only legitimately fulfilling the duties of their province when they take counsel how food may be obtained for the necessities of their fellow men."

Receive as from us and the committee whom we represent, the circular appeal which has been issued bearing the name of our respected friend and colleague in this good work, Mr. George Thomson; and believe us, fellow-countrymen, yours faithfully,

J. W. MASSIE, Chapel street chapel, Salford.

WILLIAM M'KERROW, Lloyd street chapel.

Manchester, August 2d, 1841.

## MISCELLANEOUS INTELLIGENCE.

**FATAL ACCIDENT ON THE LONDON AND BRIGHTON RAILWAY.**—Last week a fatal accident occurred on the London and Brighton railroad, near Reigate. It appeared that the engineer of one of the pilot engines, which are employed to run up and show the line, to see that all is right, took up a man named Moss, who, having dropped his hat, insisted on getting down. The engine was stopped, and he called "All right," and the engine went on at the instant he jumped off; he fell down quite dead. An inquest was held, and a verdict of "Accidental death" recorded.

**SUDDEN DEATH.**—Elizabeth Ambrose, aged 35, of No 12, Edward street, Limehouse, on Tuesday morning last arose from bed in her usual health, and sat down to breakfast, and to read the scriptures. She had eaten very heartily, and was about to raise a cup of tea to her lips, when she suddenly exclaimed, "Oh, God! What can be the matter with my head?" She then uttered a few words incoherently, and fell senseless in the arms of her husband. A surgeon was procured, and a vein in deceased's arm opened, but she was beyond recovery, and died in a few minutes.

**MELANCHOLY DEATH.**—A gentleman named Walsh, brother of the Rev. Mr. Walsh, of Lewisham, met with his death in a singular and melancholy manner on Sunday week. He had come home between one and two o'clock, and made an attempt to get in at his bed-room window, on the second floor, by means of a ladder, but was precipitated to the ground, striking against the water-butt in his descent. On examination it was found that his neck was broken, and the spine injured.

**FATAL ACCIDENT.**—On Friday a man named Giles lost his life in the ice-well of Messrs. Rhodes, the extensive ice merchants of Hackney fields. The well is entered by a door at the bottom, the ice being above it, and the men cut it from the bottom; by this a great excavation is made into the middle of the ice. The deceased, with three men, was at work under one of those places, when the whole of it fell in. His companions escaped, but he was buried under the fallen mass, which weighed several tons. He was taken out alive, but died in an hour after.

**LOSS OF LIFE FROM OMNIBUS RACING.**—On Friday last a fatal accident happened in Blackman street, Borough, between six and seven o'clock in the evening. Two gentlemen, named Bartlett and Rudd, were proceeding in a gig to their residence at Brixton, when they encountered two omnibuses racing. The chaise was overturned, and both gentlemen were precipitated into the road. Mr. Bartlett fell on his head, and was taken up in an insensible state; and Mr. Rudd was dreadfully injured. Mr. Bartlett expired on Saturday morning from the injuries he had received. Mr. Rudd lies without any hope of recovery. After the collision both omnibuses drove on at a furious rate.

**EXTENSIVE FIRE.**—On the 23rd ult. a fire broke out in the town of Fuentes, in Andalusia, and in less than four hours 110 houses became a prey to the flames.

**OMNIBUS ROBBERY.**—Another of those frequent, daring, and impudent omnibus robberies, was last week committed in one of the Paddington omnibuses on the person of Mrs. Blakeman, a respectable middle-aged lady, residing in Cleveland-street, Fitzroy-square. It appears that on Mrs. B., putting her hand in her pocket for the purpose of paying the conductor, she discovered that she had had her pocket picked of her purse, containing eight sovereigns in gold, and twelve shillings and sixpence in silver. The thieves had cut with some sharp instrument through a handsome black silk dress.

**MURDER AT EXETER.**—A murder has been committed on a gentleman named Bennett. He was found among the rushes in the river, near Trews Weir, Exeter. There were the marks of a very heavy blow on the bridge of the nose, which had produced a slight excoriation, and blackened both the eyes. In the pockets was found only one shilling, and the watch had been torn away, leaving part of the guard-chain round his neck. The deceased was a clerk in the West of England Fire office. Unfortunately, on Friday last, he went down to the neighbourhood of the fair in the Bouhay, and subsequently entered the cattle market, and there got in conversation with some loose people, and very imprudently made a display of the money he had about him. The deceased left the cattle market, and was followed by three men, suspicious characters, who had apparently been watching him, and heard his conversation. Several persons have been taken into custody on suspicion.

**SINGULAR CASE OF RECOVERY OF STOLEN PROPERTY.**—On Monday week, a thief got in at the parlour window of a house in Hill street, Blackfriar's road, and stole several articles of wearing apparel, valued at about 2l. On Friday, the owner of the property had the whole of it sent back to him in a parcel by the Parcel's Delivery company, in which was the following note—"Sir, in passing your house yesterday morning I saw a boy getting out of your window with a bundle. Not liking to have anything to do with transporting, I took away the bundle, and now return it to you, with my advice to be more cautious in future—A FRIEND."

**CHANCERY SUITS.**—Every one has some vague and indefinite notion, at least, of the number of suits in Chancery that are ever keeping in suspense such thousands of persons, and millions of pounds sterling; but the following curious calculation will give a stronger and clearer idea of the extent of these fearful equity squabbles and proceedings. From 1529 to 1532, in Chancellor Moore's time, there were 133 writs each year. In the first James's reign they averaged 1,500 per annum, and 1,461 under the chancellorship of the great Lord Bacon. In the time of Chancellor Nottingham there were annually 1,650, and in Lord Hardwicke's 2,000; and latterly they have been from 1,500 to 2,000; and in 1749 to 1751 the number of equity decisions made by Lord Hardwicke was 1,264; and from 1808 to 1810, under Lord Eldon, they were but 962. In 1832 the property of wards, trusts, minors, suitors, &c., standing in the name of the Accountant-General of the Court of Chancery, was about fifty millions sterling.

**THE VALUE OF PINS' HEADS.**—The principal members of the chancery bar were occupied for several days last week, before the Lord Chancellor, in arguing a question relating to a patent connected with the making of pins' heads. The costs of the proceedings on both sides are said to amount to nearly 5,000l.



**WHEAT CUTTING.**—In August, 1840, Mr. John Hannam, North Deighton, Yorkshire, cut a sheaf of old square-headed wheat quite green, and when both the straw and ears were full of sap. The sheaf remained exposed a fortnight, after which it was housed. On August 18th—that is, at the end of another fortnight, he cut a second sheaf in what is called the raw state, which stood in the open air the same period, and was placed beside the other on the 1st of September. By this time the whole field being ripe, a third sheaf, after being dried, was selected from the mass, and carefully deposited by the other two. November arrived, and the experimenter drew one hundred ears from each of the sheaves, and placed the grain in a separate bag or parcel, and at the same time tied up and preserved the straw. In the same month he attended the market, and showed the samples to an extensive corn grower, and requested his opinion of their respective values. To this inquiry the reply was—No. 1 (cut very green), 61s. per quarter; No. 2 (cut raw), 64s.; and No. 3 (cut ripe), 62s. per quarter. These results ascertained, the experimenter is determined to operate this year on a much larger scale, and thinks the total product of three acres would stand thus:—No. 3, reaped when ripe, £12 17s. 3d.; No. 2, a fortnight earlier, £13 7s. 3d.; No. 1, reaped a month before the ripe, £11 11s. 10d.—showing a loss of £1 5s. 5d., or about 10 per cent, by cutting very green; and a gain of 10s., or nearly 4 per cent, by reaping in a raw state, a fortnight before the crop was fully ripe. The advantages therefore are—straw of a better quality, with a better chance of securing, at lessened expense, the entire crop. Upon these points the writer lays great stress, and instances the year 1809, when, over the whole north of England, 75 per cent of the wheat crop was damaged. —*Dumfries Courier*.

**MORE CONJECTURES ABOUT THE PRESIDENT.**—The New York papers contain sundry speculations as to the wreck of the supposed burnt steamer which had been seen off Cape Hatteras. A portion of wreck had been washed up in Castine Bay, in the State of Maine; and the New Orleans papers give the particulars of a wreck which was fallen in with by the ship North Bend, on the 2d of June, in lat. 30 30, long. 75. It says—“The North Bend passed close to the side of a large vessel, her lower deck beams burnt off to midships, the deck appearing to have blown off, as the spikes were in the beams, all the fastenings left, as also two large dagger knees left standing; the lower deck-way painted red. It must have been a large ship from the timbers, and could not have been long a wreck, as everything was quite clean. The carpenter of the North Bend is fully convinced that the wreck seen was a part of the President. He has seen the English steamers in New York, and says that, from the formation of every thing, particularly the dagger knees, as well as the painting of the waterways, he has no doubt of it. She had evidently been destroyed by an explosion of gunpowder or steam, for if she had been laden with any combustible matter, she would have been burnt to the water's edge and sunk.

**RAILWAY TRAFFIC.**—The following are the last weekly returns of 29 railways, 981 miles in length. Number of passengers on 18 railways, 233,7654, consequently the total for the week must be above 400,000. The receipts for passengers on 29 railways, 54,677l. 6s. 4d.; ditto for goods on 22 railways, 12,428l. 9s. 11d.; total, 67,105l. 16s. 3d. This is an average of 684l. per mile per week. The traffick, therefore, is certainly at the rate of more than three millions a year, and carrying fifteen millions of passengers.

**TAXES ABROAD AND AT HOME.**—One most important fact for the consideration of the tax payer is the small proportion which the taxes for upholding the national establishment of the country, including the weight of the enormous national debt, bear in comparison with what proceeds immediately, and without any redemption of utility, into the pockets of the monopolist. We subjoin a statement of the comparative taxation of England and other countries:—

	Upon Land.	The People.
Taxes in England.....	£1,531,915 ..	50,695,044
Taxes in Prussia.....	3,999,500 ..	3,761,500
Taxes in Austria.....	8,700,000 ..	7,700,000
Taxes in France.....	23,186,760 ..	17,523,240

**A SCENE IN COURT.**—“I call upon you,” said the counsellor, “to state distinctly upon what authority you are prepared to swear to the mare's age?” “Upon what authority?” said the ostler, interrogatively. “You are to reply to, and not repeat the questions put to you.” “I does'nt consider a man's bound to answer a question afore he's time to turn it in his mind.” “Nothing can be more simple, sir, than the question put. I again repeat it. Upon what authority do you swear to the animal's age?” “The best authority,” responded the witness, gruffly. “Then why such evasion? why not state it at once?” “Well, then, if you must have it”—“Must! I will have it,” vociferated the counsellor, interrupting the witness. “Well, then, if you must and will have it,” rejoined the ostler, with imperturbable gravity, “why, then, I had it myself from the mare's own mouth.” A simultaneous burst of laughter rang through the court. The judge on the bench could with difficulty contain his risible muscles to judicial decorum.

**RATHER AWKWARD.**—A gentleman who had a snuff-box that played “Drops of brandy” and “The glasses sparkle on the board,” went to dine with a friend a few miles out of town one Sunday, taking his box in his pocket. He accompanied the family to the parish church, and by some accidental pressure he, about the middle of the service, touched the spring of the box, which struck up “Drops of brandy” most merrily. Every eye and every ear was directed towards the spot, to the great dismay of the gentleman, who endeavoured to stop the box, but in his confusion he touched the wrong spring, and only caused it to change the tune, on which he hastened out of the church, the box rattling away while he marched along the aisle.

**CURIOSITY.**—Curiosity is, and has been from the creation of the world, a master passion. To waken it, to gratify it by slight degrees, and yet leave something always in suspense, is to establish the surest hold that can be had on the unthinking portion of mankind.—*Humphrey's Clock*.

**CHEERFULNESS.**—Persons who are always innocently cheerful and good humoured are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them.

**CONUNDRUM.**—If a tree is felled, why has it no right to complain? Because it was *axed* whether it would or not.

## LITERATURE.

*The Life and Times of Selina, Countess of Huntingdon.* By a Member of the Houses of Shirley and Hastings. 2 vols. London: Painter, Strand.

THIS is a valuable, deeply interesting, and yet wearisome work; rich ore, requiring, in order to anything like wide currency, a process of smelting. The book, as it is, will be read with delight by every one who values facts illustrative of the religious history of our country. It has in it more matter than most similar publications of the present day. But then it is matter which, in order to be valuable, must be thrown into the crucible of a searching, discriminative, and philosophical mind; for, looked at with a vulgar eye, it seems nothing more than a very heavy lump of common earth.

It is surprising how much the effectiveness of a work depends upon the manner in which (to use the slang phrase) it is “got up.” Things are not valued for their intrinsic worth, even by the best of us. We need not curl our lips in contempt of the author who has sacrificed to the graces in preference to Minerva. We are all guilty, more or less, of the sacrilege. We like to be put in good humour with ourselves. Our object being to travel to a given point, we prefer an easy carriage to a jolting cart. The mind may be shook as well as the body, by being conveyed over a rough and stony road; and, in many cases, the wisest will prefer giving up the end, simply because the way to it is so repulsive.

Now there is much of this in the volumes before us. They remind us most vividly of touring in the Highlands. The objects amid which one passes on—the beetling crag, and towering mountain, and rushing stream, and dancing cascade, and all that—are undeniably glorious. They are the very temples of poetry—they have more mind, more heart in them, than hundreds of battlements and steeples. Once in the midst of them, you breathe an atmosphere of enchantment. But Highland carts, by which you travel, are sorry substitutes for walking; and as to saving one from fatigue, why it is only robbing Peter to pay Paul, or tiring one set of muscles instead of another.

So these memoirs of Selina, Countess of Huntingdon. They open to us, not a glimpse merely, but a full view of the *real church*, during the most interesting portion of the last century. The rise and progress of methodism—the evangelical sprouting of the church of England—the true state of dissent—men whose names, to whatever communion they belonged, command respect from all who take an interest in religion—nobles, and their views of earnest christianity—statesmen and bishops, in their relation to the one dread theme, pass, not in order, but in review before us—or rather, we have to pass them, and that with no inconsiderable toil. The road is not smooth, and the cart makes no pretensions to springs—so we jolt on, through rich and varied scenery, dividing our time between execrating the mode of conveyance and rapturously praising the glories of the landscape.

Several thoughts have been suggested to our minds by these volumes, which we shall take as early an opportunity as possible of pursuing. One only will occupy our attention in the present article, and that rather incidentally than directly.

It is impossible, then, to rise from the perusal of these volumes, without a conviction, if we have honestly attended to the text, of the utter inefficiency of the established church as a means of advancing real christianity. The biographer of the countess, we suppose a churchman, and the noble, godlike lady herself was attached to that communion. We cannot, therefore, suspect them of allowing hostility to the establishment to darken their representations of its character. With a partial and fond pencil the likeness is drawn—angularities smoothed down—wrinkles obliterated—and dimples put in. But the picture really gives us an ugly countenance after all this pains-taking—and even with the advantage of a splendid and gorgeous head-dress, and an artificial bust of the most approved shape, we are compelled to say the woman is both plain and withered.

A worldly establishment of christianity cannot be otherwise. Leave it alone, and it must extinguish religion. This tendency it always has had—always must have. Earnest intelligence, which the principle of piety is sure to awaken, is the dread of all establishments. Nothing can be so dangerous to them, as the serious seeking of truth, for its own sake. A page of matter stereotyped, will not allow of alteration as one set up in the ordinary way. Besides, the main end of establishments having been, being, and being likely to be, not godliness but gain, wherein is it reasonable to expect they will favour true piety, which is not gain but godliness? The establishment is not a means of subduing the aristocracy to religion, but a means to subdue religion to the aristocracy. It signifies just this, rich men must have rich men to preach to them, in order that the preacher may understand the taste of the hearer, and not disturb his habits of thought—or, in other words, if you would make the proud humble, send amongst them, not the humble, but the proud. This is the theory of our aristocratical church establishment, which, on the antiquated principle, *lucus a non lucendo*, is called the poor man's church.

What is the result? It is fairly exhibited in these volumes. Amongst the bitterest foes of Whitfield, Wesley, Romaine, and others, the brightest ornaments of their own age, we find the hierarchy and the clergy of the church of England. We might cite, did space permit, a hundred proofs of this one assertion in these volumes alone, without going a step beyond them. Society, until these agitators sprung up, had sunk into complete stagnation. Even dissent was overpowered, and had become dull and heavy. The soporific administered to the country by the establishment had produced



its full effect, and thorough formality or indifference possessed the land.

Wesley and Whitfield preached no other doctrines than those recognised by the church of England articles—but then they were in earnest. The churches were speedily closed against them—the clergy breathed their ecclesiastical spite—even the hierarchy complained, and sought to taint royalty with its own dislike of real christianity—but for once it failed, and was signally rebuked. “If you would silence these men, make bishops of them.” The monarch saw the truth, and courageously spoke it. We have broached this subject here—we intend, in another department, to give a fuller view of it.

Meanwhile, we recommend these volumes, as a magazine of most valuable materials—assuring our readers they will repay the trouble of perusal, even though the perusal itself may be a somewhat tiresome work. We suggest an abridgment of these volumes. A small octavo, well arranged and written in a pleasing style, comprising the bulk of information here given, would be, we are persuaded, an extremely popular work. It speaks well for the public that the present one has reached a fourth edition.

**Mariolatry:** or, Facts and Evidences Demonstrating the Worship of the Blessed Virgin Mary by the Church of Rome, &c. London. Painter, Strand.

THIS little work contains the substance of two articles, which appeared in the *Church of England Quarterly Review*, for January and April, 1841. It consists for the most part of documentary information respecting the idolatrous worship of the virgin Mary, as it is practised by the Roman church. There can be but one opinion amongst impartial readers, upon the evidence adduced. It is conclusive, and, as it appears to us, incapable of being rebutted. The worship of Mary, however, is not, we take it, the most prevalent, or most insidious form of idolatry in the present day. Priestolatry (if we may coin the word after the example set us by our author) is not less dangerous, and far more common, in our own country, than Mariolatry. “The holy apostolic church of Christ,” established in these realms, practically demands and receives the homage of souls—her law is set above the law of Christ—her mediation virtually supersedes his—she makes men children of God, from their birth, confirms them in the relationship in youthful life, absolves them from all sin at death, and consigns their remains to the tomb, with thanks that God has taken their souls unto himself—and all this, quite irrespectively of their moral characters. They who believe in this, and yield themselves up to its influence—what do they do, but prostrate the faculties of their minds before an image, and worship a solemn lie?

**Chorazin:** or an Appeal to the Child of many Prayers, on Questions Concerning the Great Salvation. By DAVID EVERARD FORD. London: Simpkin, Marshall, and Co. 1841.

BATING the affectation of the title, this is an excellent little volume, designed and well adapted to profit a large and interesting class of the community. Pointed and searching appeals are made to those who have enjoyed early religious advantages without a correspondent effect. Those who are unconcerned, those under the influence of strong delusions, those whose consciences have been awakened, the anxious inquirer, and those lapsing again to indifference, are addressed, reasoned with, exhorted. Mr. Ford's arguments are clear and cogent. He sees the gist of a question himself, and succeeds very happily, in putting it before the mind of his reader. There is none of the verbosity of scholasticism in his reasoning—he does not force his thoughts to walk abroad in armour, cold and inflexible, however glittering to the eye. He sends them amongst those whom he desires to win, dressed in a plain suit, in accordance with the taste and wants of ordinary readers—and we have no doubt his good sense will be rewarded by gaining an admission for them to many minds, who would else have avoided them as unconvertible, and unsuited to their own habits.

**The Duty of Attempting to Reconcile the Unenfranchised with the Enfranchised Classes.** A Speech, &c. By ANDREW MARSHALL, Kirkintullock. Edinburgh: Paterson.

HONOUR be to the name of Andrew Marshall! He is a truth-loving man—a man of heroic moral courage. It is easy to set one's face against one's foes—but to hold firmly to the truth amidst the anxious solicitations of friends to abandon it—and in spite of both their alarm and their timidity, is what few men are found sufficiently faithful to do. We subjoin a brief extract from this pamphlet, which will suffice to indicate its purport, and we recommend it to the earnest notice of dissenting ministers throughout the land:—

“It is manifest we must gain the confidence of the unenfranchised. We must endeavour to remove the prejudice, the unreasonable prejudice, they have conceived against us, as if we were not their friends. For a time, as you well know, they went along with us in the voluntary movement—they attended our public meetings—they subscribed our petitions to parliament—and, by their zeal and by their numbers, lent a powerful impulse to our cause. By and by, the reform bill came in, promising good, but bringing mischief; drawing the line of distinction between the ten pound electors and those below them—below them in the article of property, but not, generally speaking, in any other respect; and, from that moment there has been nothing but strife. From that moment the body of the unenfranchised have looked upon themselves as a proscribed class—the *helots* of the community—injuriously deprived of their rights; and, finding that we, the dissenting ministers, did not support them in contending for their rights, as many of them had supported us, they have conceived against us a violent resentment; not recollecting or not understanding that their cause was altogether a political one, and that, much as we might sympathize with them, and cordially as we might wish them success, so long as they conducted themselves legally and constitutionally, we could on no account mingle in their ranks or become their leaders. My conviction is, that many of their number—very many of the more respectable among them—are now satisfied that the resentment against us was rash and ill-founded, and that they will be reconciled to us, and will open their ears to our religious instructions on far easier conditions than they would at one time have required. What you are to do, my respected brethren—provided that you agree with me that something should be done to conciliate this class of men—I am utterly at a loss to say. Your own superior judgment must answer the question. My object will be so far gained if your attention is drawn to it, and if you are induced to set about answering it in good earnest. For my own part, as I have stated in the speech prefixed to this address, I have never paid much attention to the subject of the franchise, not wishing to be occupied with such matters. I have always thought, however, that if the question was to be argued, the only defensible ground was the ground of universal suffrage, which, indeed, is the fundamental doctrine of the British constitution, as laid down by Judge Blackstone; and, looking at the subject in the present circumstances of the country, after the unenfranchised classes are so much exasperated, after the nation is so much in the condition of a house divided against itself, after the alternative has become clearly unavoidable that we must either have more liberty or less—looking at the subject in these circumstances, I would say, without hesitation, let the people have what they ask! They are entitled to the suffrage; and they are, in all respects, as well qualified to use it as those above them!

“The avowal of such sentiments, on the part of dissenters, particularly of dissenting ministers, I am persuaded, would do much good. It would conciliate vast numbers; it would conciliate almost all whom it is desirable to conciliate, and would leave the few individuals of extreme opinions and of violent tempers to sink into insignificance for want of supporters. We should again see, what we have long wanted, a peaceful state of the community. We should again hold our public meetings, for humane and for religious purposes, without terror and without annoyance. We should have our applications to parliament, for the removal of grievances, supported by such numbers

as to give them weight; and, what is greater than all, and dearer to our hearts, we should have the deluded people, whose ears are shut against our most friendly admonitions, and who are scattered abroad like sheep not having a shepherd, hearkening again to the voice that calls them, and turning their wandering steps to the fold.”

**The Corn Monopoly condemned by the Scriptures.** A Sermon. By JOHN SIBREE, Coventry. London: Simpkin, Marshall, and Co. 1841.

WE commend this discourse to general circulation. It is able and to the point. We rejoice to see accumulating proof, that ministers of the gospel are beginning to take a more enlarged view of their duties. They have long stood by in silence, and allowed oppression unrebuked to grind the faces of the poor. As the natural result of their supineness and timidity, they have completely lost their hold upon the working classes of society. Christianity, whether established or unfettered, has been mistaken by the sons of toil for an ally of tyranny. Little wonder, we think, that such an impression should have become too, too general! Our ministers have been far more anxious to maintain a character for loyalty than for love of freedom—and to use their influence to sustain the prerogatives of the throne, and of the powers that be, than the rights of the industrious, but humble millions. Courtliness has become fashionable in dissenting parlours and pulpits—and we fear, there are vast numbers who would go out of the way to testify respect for the queen, who would not venture over the threshold to express sympathy with the political wrongs of the poor. The labouring classes are not blind—they see this. They are not without sensibilities—they feel it. They have human passions—they resent it; and, accordingly, our places of worship are forsaken by them, and religious truth spurned from them with bitter hostility. Anything that indicates a return of a better and healthier state of things we cordially welcome—and this discourse, amongst other things, does so. It has our warm approbation.

**Tracts on the Errors and Evils of the Church of England.** By the Rev. W. THORN, Winchester. London. Jackson and Walford.

THE established clergy have of late exhibited the utmost activity in disseminating, by word of mouth and by the circulation of tracts, in their respective parishes, high church principles. They are consequently gaining in many localities upon dissent. If the ministers connected with the non-conforming body, feel the smallest concern for the maintenance and spread of their principles, they must make up their minds to contest every inch of ground. We have often heard a complaint made that nothing in the form of tracts, adapted for universal circulation, could be obtained to aid the cause of simple and unfettered christianity. The complaint need not be uttered again. Here we have twenty four tracts, each containing four pages, plain, pithy, unanswerable. They are rounds of grape shot, and in an aggression upon a whole parish, calculated to do far more execution than the cannon balls of Wardlaw and others which in their turn are better adapted to breach the walls of the ecclesiastical strong hold. Mr. Thorn has done great service to the cause of truth—he is a vigorous, undaunted, and indefatigable advocate of religious liberty. We wish every district of the country were deluged with his pungent tracts. They would go far to neutralise a vast and growing mass of corruption. He has our heartiest thanks.

**The Hall of Vision:** a View of Principles, a Poem in three books. By WILLIAM LEASK. London: Simpkin, Marshall, and Co. 1841.

TRUTHS of high importance contained in a casket of neat and polished verse. A very appropriate present for youth of both sexes.

**On Arnica Montana,** and its beneficial effects as a Remedy for Bruises, Falls, Wounds, Sprains, Lacerations, &c. By JOHN EPPS, M.D. London: Sherwood and Co., Paternoster Row.

EVIDENTLY a most important addition to our *Materia Medica*, is this *Arnica Montana*. Its efficacy in healing wounds is almost miraculous—and from the cases detailed in this little pamphlet by Dr. Epps, it is no less certain a remedy in removing the effects of blows, falls, shocks, bruises, and strains. In his introductory remarks, Dr. Epps, says:—

“The first account of its virtues in this respect was published by a physician, named *Fehr*, and it has since been named the *panacea lapsorum*, the *panacea of the fallen*. Like many other medicines it had fallen into professional disuse; and we are indebted to Hahnemann for bringing it again into use, and for demonstrating the individual symptoms and medicinal powers, on which its specificity, as a remedy in wounds, bruises, strains, &c., is dependent; and, by thus demonstrating these, Hahnemann has afforded the only basis, upon which its scientific use can be founded, and permanently carried out.

“Hahnemann experimented upon himself, his family, and his friends, with this medicine, and has recorded six hundred and ninety-eight distinct pathogenetic effects, which this valuable medicine is capable of producing. To detail these would occupy too much space, but the perusal, in Hahnemann's *Materia Medica pura*, will amply reward any individual.”

#### LIST OF PUBLICATIONS RECEIVED.

1. *Ward's Library of Standard Divinity.* No. 32. A Brief Exposition of the Epistles of Paul to the Galatians, Ephesians, Philippians, Colossians, and Thessalonians. By JAMES FERGUSSON, Minister of Kilwinning. London. Ward and Co.
2. *The Life and Times of Selina Countess of Huntingdon.* By a Member of the Houses of Shirley and Hastings. 2 Vols. London. Painter, Strand.
3. *The Church of England Quarterly Review*, July 1841. London. Painter, Strand.
4. *The Churchman:* a Magazine in Support of the Church of England, July, 1841. London. Painter, Strand.
5. *Tait's Magazine*, August 1841. Simpkin, Marshall, and Co.
6. *Evangelical Magazine*, August 1841. London. Ward and Co.
7. *The Old Almanack;* or the Causes of the French Revolution. Perth: W. Belford, 1841.
8. *A Short Account of the Orphan Working School*, City Road, London, 1841.

#### RELIGIOUS INTELLIGENCE.

##### STOURBRIDGE BRITISH AND FOREIGN SCHOOL.

On Thursday last, the first stone of a new school room, for the accommodation of 400 children, was laid at Stourbridge by William Room, Esq., low bailiff of Birmingham. Besides being used as a British and Foreign School room during the week, it is also intended that the Baptist Sunday school shall be taught there on the sabbath. The ceremony was very interesting. The Rev. Mr. Robinson having given out a hymn, a prayer was offered by the Rev. Mr. Rogers, after which the meeting was addressed by the Revs. T. Morgan, T. H. Morgan, John Edwards, Charles Room, and T. Swan, and Messrs. W. and F. Room. A sum amounting to 40*l.* was collected in aid of the building fund.

After the ceremony about forty ladies and gentlemen dined together at the Bell. After dinner a conversation arose as to the propriety of at once placing the land upon which the school was to be erected, in trust for the benefit of the public, as Mr. Morgan naturally felt reluctant to raise subscriptions while it was vested in private hands.

The Rev. T. H. MORGAN said that if the originators of the project were not such staunch dissenters, he had no doubt but that money could have been obtained from government. He had received all sorts of drafts and documents from the educational council, but as he was



not disposed to take a sop—for it was clearly intended as a sop—not a penny would come from the state. A little assistance he expected, would be received from the Sunday School Union, and he had no doubt but the whole sum would eventually be forthcoming in a way which would do honour to their heads and hearts.

The Rev. Mr. SWAN: The truth is, we mean to continue to bark: we do not mean to become "dumb dogs" [laughter].

The Rev. T. MORGAN said that the government were ready to afford assistance, but then they required the building to be put in trust, and to be open to their inspection. For himself he had no wish at all, in a religious point of view, to be under the eyes of the government, and thought they ought to be exceedingly chary in making application to government to carry out their object.

The Rev. Mr. ROGERS moved a resolution to the effect that that meeting recommended that the land should be put in trust forthwith.

FRANCIS ROOM, Esq., said he had great pleasure in seconding it. As to government grants, the baptists throughout the kingdom, stood A 1, and as they were the right sort of dissenters, he should be sorry if the baptists of Stourbridge were to set them a bad example.

The Rev. C. ROOM said that, the subject of government grants having been mentioned, perhaps it would not be altogether out of place to make a few remarks upon the *regium donum*. The rev. gentleman accordingly gave a brief history of the origin of this grant, showing that though it was originally a gift from the reigning monarch, now that the revenues of the crown were merged into the general revenue, and the sovereign received what was termed the civil list instead, it clearly came from the state whatever its origin might be. John Bull did not go back to original principles, but was sure to clash it with other payments from the state; and as he (the Rev. Mr. Room) always found a vast deal of special pleading was necessary to support the grant, he thought, as dissenters, that they were not justified in receiving it. He merely threw out these hints as matter for future consideration.

The Rev. T. H. MORGAN then put the motion, which was carried unanimously.

On Thursday, the 15th inst., the Rev. A. M. Stalker, late of Aberdeen, was recognised as pastor of the Baptist church, at Blockley. The Rev. Mr. Cole, of Evesham, introduced the service by reading and prayer. The Rev. Mr. Aldis, of Maze Pond, London, delivered the introductory discourse from 2nd Corinthians, 1st chap. 24th verse, 1st clause. The Rev. Mr. Taylor, of Shipston, commended the pastor in prayer to God; the Rev. Mr. Acworth, of Horton College, Bradford, gave the charge to the minister, from 1st Timothy, 4th chap., 15th verse, 2nd clause; and the Rev. Mr. Mills, of Winchcombe, concluded the service. After the public dinner, various interesting addresses were delivered by the Rev. Messrs. Acworth, Godwin, Edwards, Aldis, Cubitt, Mills, Cole, and the newly recognised pastor. The evening service was introduced by the Rev. Mr. Jayne, of Roade, when Mr. Godwin preached to the church from 1st Thessalonians, 5th chap., 12th and 13th verses; and Rev. Mr. Rodway, of Gloucester, closed with prayer.

The ordination of the Rev. Josiah Veney to the pastoral office took place at Union chapel, Herne Bay, on Thursday, the 22nd of July, when the Rev. T. Binney delivered a powerful introductory discourse, founded on James i. 27, "Pure religion." The Rev. H. Cresswell, of Canterbury, asked the usual questions; the Rev. T. Jackson, of Stockwell, offered the ordination prayer; and the Rev. T. S. Guyer, of Ryde, gave the charge from 1st Timothy, iv. 16. After the friends, amongst whom were nearly twenty ministers, had partaken of a cold collation, several animated speeches were delivered by the Revs. J. Burnet, T. Binney, E. Steane, Thos. Piper, Esq., and others. The Rev. J. Burnet, of Camberwell, preached to the people in the evening.

The dissenters at Fullbourne, Cambridgeshire, having formed themselves into a Christian church, were publicly recognized as such on Friday, July 9. The nature of a Christian church and the objects of church fellowship were stated and pointed out by the Rev. H. Madgin, of Duxford, after which the Rev. Mr. Roff, of Cambridge, addressed the newly-formed church, and administered the Lord's supper; and the service closed by an address to the spectators by the Rev. Mr. Caulton, of Shelford.

On Sunday week, two very excellent sermons were preached at the independent chapel, Melton Mowbray, by the Rev. John Kelly, of Liverpool, when the usual annual collections were made in aid of the liquidation of the debt. To the credit of the congregation and their friends, it was stated, at the close of the services of the day, that the whole debt was now discharged. The event marks the completion of 21 years from the commencement of the ministry of the independent denomination in that town.

On Wednesday the 21st ult., the first anniversary sermons were preached at the independent chapel at Wymondham, by the Rev. John Kelly, of Liverpool, and the Rev. J. Hopwood, of Lutterworth, and the half-yearly meeting of the county association was held in the vestry of the chapel. A party of 30 gentlemen were accommodated with an excellent dinner, at which Mr. Alderman Cripps of Leicester, presided; and the state and prospects of the recently-formed congregation, and the neatness and convenience of the chapel and school-room, afforded general satisfaction.

#### BIRTHS.

On Friday, 30th ult., the Lady of the Rev. DAVID LEWIS LLOYD, Harleston, Norfolk, of a daughter.

July 13, at Eastbrook, Pitminster, near Taunton, the wife of HENRY WALDEN, roper, of three female children, her last accouchment having taken place exactly thirty-seven weeks before.

#### MARRIAGES.

July 22, at Norwich, the Rev. J. H. GODWIN, of Highbury, to MARY, youngest daughter of THOMAS BRIGHTWELL, Esq., of Surrey street, Norwich.

July 19, at Eign Brook chapel, by the Rev. C. N. DAVIES, the Rev. J. GRIFFITH, of Kenchester, to ANN HAYNES, of Byford.

July 29, in the presbyterian meeting house, Crewkerne, Somerset, the Rev. JOHN ROBERTS, B.A., of Toxteth park, Liverpool, to ELIZABETH, eldest daughter of the late Rev. W. BLAKE, of Crewkerne.

July 27, at the independent chapel, Chapel street, Leeds, Blackburn, the Rev. THOMAS PEARSON, minister of the independent chapel, Pocklington, Yorkshire, to BETSEY, eldest daughter of the late Mr. JAMES FISH, innkeeper, Ormskirk.

#### DEATHS.

July 26, at Shipley, near Bradford, Yorkshire, Mr. THOMAS CRAWLEY, of London, student at the Baptist academy, Little Horton, after a short illness, aged 33 years.

July 28, at Launceston, Cornwall, aged 67, CHRISTOPHER JOSSE, who had lived in the capacity of post boy at the White Hart Inn 47 years. It is computed that during that period he had travelled upwards of 200,000 miles. On examining, after his death, an old pair of small clothes, upwards of 700l., guineas and sovereigns, were found, the fruits of his industry.

## TRADE AND COMMERCE.

### LONDON GAZETTE.

Friday, July 30.

The following building is certified as a place duly registered for solemnising marriages, pursuant to the act of 6 and 7 Wm. IV., cap. 85:—  
St Alban's catholic church, Macclesfield, Cheshire. Thomas Parrott, superintendent registrar.

#### INSOLVENTS.

ATKINSON, THOMAS, Lancaster, druggist, July 29.  
LUDGE, DAVID, Woolfold, Lancashire, bleacher, July 28.

#### BANKRUPTS.

CAVE, THOMAS, jun., Liverpool, merchant, to surrender August 12, Sept. 10: solicitors, Messrs. Laces and Co., Liverpool, and Messrs. Hardisty and Roscoe, Great Marlborough street, London.

CHADWICK, SAMUEL, Heywood, Lancashire, cotton spinner, August 10, Sept. 10: solicitors, Messrs. Clarke and Medcalf, 20, Lincoln's inn fields, London, and Messrs. T. A. and J. Grundy, Bury, Lancashire.

CLEMETSON, JOHN, Upper Thames street, London, grocer, August 11, Sept. 10: solicitors, Messrs. Sandys and Pearson, 5, Sergeants' inn, Fleet street.

EMERY, EDGAR, late of the Painted Red Lion, Islington green, victualler, August 10, Sept. 10: solicitor, Mr. Gale, Basinghall street.

GURNEY, HENRY, of the Sun public house, Upper Lisson street, Lisson grove, Middlesex, licensed victualler, August 10, Sept. 10: solicitor, Mr. Sawyer, Bow lane, Cheapside.

HERRICK, HENRY, of the Fountain public house, Prospect place, St. George's road, Southwark, licensed victualler, August 13, Sept. 10: solicitor, Mr. Sawyer, Bow lane, Cheapside.

LLEWELLYN, LLEWELLYN, Aberdare, Glamorganshire, maltster, August 10, Sept. 10: solicitors, Messrs. Savery and Co., Bristol, and Messrs. Hornby and Towgood, 31, St. Swithin's lane, London.

PEAR, ROBERT, late of Newark-upon-Trent, Nottinghamshire, rope maker, August 18, Sept. 10: solicitors, Mr. J. W. Lee, Newark-upon-Trent, and Messrs. Milne and Co. Harcourt buildings, Temple, London.

PICKSTOCK, THOMAS, Clement's lane, London, merchant, August 13, Sept. 10: solicitor, Mr. Sawyer, Bow lane, Cheapside.

PIDGEON, ORLANDO, Shrewsbury, Shropshire, tobacconist, August 13, Sept. 10: solicitors, Messrs. Hawkins and Co., 2, New Boswell court, Carey street, London, and Mr. J. H. Edwards, Shrewsbury.

SIMS, DAVID, 25, Portsmouth place, Lower Kennington lane, Surrey, fish sauce and pickle dealer, August 11, Sept. 10: solicitor, Mr. G. V. Field, Finchley, Middlesex.

SMITH, THOMAS, Preston, Lancashire, flagger and slater, August 26, Sept. 10: solicitors, Mr. E. Chester, Staple inn, Holborn, London, and Messrs. Armstrong and Son, Preston.

TWISSE, JAMES, Manchester, power-loom cloth manufacturer, August 16, Sept. 10: solicitors, Messrs. Bower and Back, 46, Chancery lane, London, and Mr. J. Russell, Manchester.

WISE, ATSHFORD, BAKER, NICHOLAS, and BENTALL, WILLIAM SEARLE, Newton Abbott, Devonshire, bankers, August 17, Sept. 10: solicitors, Mr. P. Pearce, Newton Abbott, Mr. Whiteway, 16, George street, Mansion-house, London, and Mr. J. T. Church, Bedford row, London.

August 20, Brown and Coombs, Windsor, bankers—August 21, Roberts and Rowe, New Bridge street, Blackfriars—August 23, Roe, Whitley, Coventry, miller—August 23, Simpson, Sheffield, grocer—August 25, Burnard, Bideford, Devonshire, merchant—August 23, Caldecott, Chester, draper—August 25, Harvey, Melcombe Regis, Dorsetshire, ironmonger—August 28, Wood, Manchester, drysalter—August 28, Prichard and Croft, Liverpool, oil merchants.

#### CERTIFICATES—August 20.

Parry, Liverpool, bookseller—Dollman, Church court, Clement's lane, London, merchant—Parton, Birmingham, draper—Gandell, East Challow and Farringdon, Berkshire, brewer—Lawton, Rumworth, Lancashire, iron founder—Burton, Wem, Shropshire, corn dealer—Hepper, Liverpool, hotel keeper—Lees, Leather lane, Holborn, tea dealer—Elliott, Nottingham and Beeston, Nottinghamshire, lace manufacturer.

#### PARTNERSHIPS DISSOLVED.

Ward and North, Nottingham, coal merchants—Knapper and Meadowcroft, Kildgrove, Staffordshire, grocers—Fosbery and Co., Liverpool, commission merchants (so far as regards W. Fosbery)—Batcock and Payne, Brighton, Sussex, surgeons—Spencer and Senior, St. Swithin's, Norwich, coal merchants—Jackson, of Manchester, and T. and L. Threlfall, of Morton, Yorkshire, manufacturers—Griffiths and Co., Bagillt foundry, Holywell, Flintshire, brass founders—Stride and Lawes, Heytesbury, Wiltshire, millers—Robertson and Balgent, Colchester, Essex, schoolmistresses—Flashman and Scott, 40, Chenies mews, Gower street, Middlesex, soda water manufacturers—Carrick and Sawyer, Kingston-upon-Hull, joiners—Haskayne and Chapple, Liverpool, ship brokers—Playne and Co., Minchinhampton, Gloucestershire, and 22, Basinghall street, London (so far as regards Wise)—C. and J. L. Bullock, 21, Bolingbroke row, Walworth, drapers—T. and J. Appleton, St. Helen's, Lancashire, chain manufacturers—Whiteley and Haigh, Huddersfield, woolstaplers—Huntington and Ledbetter, Birmingham, fancy stationers—Bedford and Haynes, 5, High street, Notting hill, upholsterers—Hayward and Browne, Dartford, Kent, and 13, Gray's inn square, Middlesex, attorneys—Hall and Ranney, Limehouse, Middlesex, sail makers—Jerningham and Vaughan, Southampton, slate merchants—Podmore and Lewis, Salford, Lancashire, fellmongers—Thomson and Co., 6, Lower East Smithfield and Wapping, ship smiths (so far as regards Pearce)—Barrett and Co., Bradley green, Staffordshire, colliers (so far as regards Barrett).

#### SCOTCH SEQUESTRATION.

DUNCAN, JOHN, late of Tairlaw, but now of Lindsaystone, and COWAN, DAVID, late of Auchensoul, but now of Glasgow, cattle dealers, August 6, Sept. 3.

Tuesday, August 3.

The following building is certified as a place duly registered for solemnizing marriages, pursuant to the act 6 and 7 Wm. IV., cap. 85:—  
St. Mary's Roman Catholic Chapel, Mount pleasant, Lincolnshire. Robert Henry Johnstone, superintendent registrar.

#### INSOLVENT.

MILDANE, JOHN, jun., Brading, Isle of Wight, ironmonger.

#### BANKRUPTCY SUPERSEDED.

LAIT, WILLIAM, Newport, Berkeley, Gloucestershire, victualler.

LATHAM, JOHN, Baln, near Snaith, Yorkshire, seed merchant.

#### BANKRUPTS.

APPLETON, JOSEPH, Walnut tree Walk, Lambeth, corn dealer, August 11, September 14: solicitors, Messrs. McLeod and Stenning, 163, Billiter street.

ARMITAGE, SAMUEL HARRISON, and DODGSON, MATTHEW, Wakefield, Yorkshire, maltsters, August 10, September 14: solicitors, Messrs. Adlington and Co., Bedford row, London, and Messrs. Taylor and Westmoreland, Wakefield.

CHITTENDEN, JEREMIAH, jun., Three Tuns court, Southwark, hop factor, August 13, Sept. 14: solicitors, Messrs. Shaw and Phillips, Fish street hill.

CROSS, CORNELIUS, Bristol, tea dealer, August 13, September 14: solicitors, Mr. Francis, Saint Swithin's lane, London, and Mr. Smith, John street, Bristol.

MANN, PETER, Leeds, army contractor, August 11, September 14: solicitors, Messrs. Smithson and Mitton, Southampton buildings, Chancery lane, London, and Messrs. Dunning and Stawman, Leeds.

PEDEN, THOMAS, Oxford street, coach maker, August 11, September 14: solicitor, Mr. Wells, 23, Percy street, Bedford square.

RADFORD, ELIZABETH CAROLINE, JOSHUA, and JOSEPH, Manchester, ironfounders, August 14, September 14: solicitors, Messrs. Johnson, Son, and Weatherall, King's Bench walk, Temple, London, and Mr. Kershaw, Manchester.

ROBINSON, LEONARD, Orley, Yorkshire, grazier, August 10, September 14: solicitors, Messrs. Hawkins and Co., New Boswell court, London, and Mr. Turner, Orley, Yorkshire.

THOMPSON, SAMUEL, Legh street, Burton crescent, oil merchant, August 10, September 14: solicitors, Messrs. Aston and Wallis, New Broad street.

WRIGHT, SAMUEL NEWELL, Woburn, Bucks, paper manufacturer, August 9, September 14: solicitor, Mr. Smith, Golden square.

#### DIVIDENDS.

August 25, Strange, Abingdon, Berkshire, wine and spirit merchant—August 26, Noble, Paragon mews, New Kent road, Surrey, wheelwright—December 23, Granger, Newport, Isle of Wight, grocer—September 29, Hargreaves, Farnhill hall, Yorkshire, worsted spinner—August 27, Worgan, formerly of Bedminster, Somersetshire, dealer in spirituous liquors—August 30, Winks, Sheffield, iron and steel merchant—August 26, Knott, Camphill, Warwickshire, wholesale stationer—August 25, Butler and Parkes,



Birmingham, wine merchants—August 26, Jefford, Lyme Regis, Dorsetshire, builder—August 30, Lucy, jun., Liverpool, tailor.

## CERTIFICATES—Aug. 24.

Kelk, Nottingham, lace manufacturer—Blacket, Stokesley, Yorkshire, flax spinner—Clutterbuck, Black Prince, Chandos street, Covent garden, victualler—Phillips, Bristol, victualler—Clarke, Bread-street, City, warehouseman—Cordingley, Wakefield, Yorkshire, iron founder—Lye, Hereford, dealer in cattle—Knott, Camphill, Warwickshire, wholesale stationer—Whitehead, Fleet street, City, printer.

## PARTNERSHIPS DISSOLVED.

T. and J. Smith, Clitheroe, Lancashire, blacksmiths—Watson and Co., Nottingham, cotton waste dealers—J. and H. Riley, Sheffield, table knife manufacturers—Sutton and Finch, Manchester, calenderers—J. T. and W. H. Smith, Church street, Deptford, coal merchants—Edwards and Co., Liverpool, Hindley, and at Ince, Mackerfield, Lancashire, coal merchants—Miller, sen., and Miller, jun., Lancaster, plumbers and glaziers—Dumas and Poirrotte, 194, Regent street, London, Brighton, and Edinburgh, ladies' French boot and shoe importers—J. and B. Barker, Bramley, Yorkshire, woollen cloth manufacturers—Richards and Co., Gelly daeg, Monmouthshire, manufacturing chemists—Newham, sen., and Newham, jun., Preston, Lancashire, flax spinners—A. A. and J. Mather, King street, Golden square, builders—Phillips and Spence, Holbeck, Yorkshire, cloth dressers—Lloyd and Gould, 15, Rood lane, City, merchants—J., J. and B. France, Honley, Yorkshire, woollen cloth manufacturers—Thomas and Anthony, Manchester, calico printers—Palmer and Young, Birmingham, stock makers—Adams and Co., Nottingham, lace manufacturers (so far as regards Ingoldby)—Shearing and Co., Chester, chymists (so far as regards W. G. Shearing)—Spilsbury and Co., Birmingham, lace dealers—Smith and Co., King street, Seven dials, and Newgate street, City, printers—Runley and Co., London, dealers—Bush and Co., Bath, surgeons (so far as regards G. F. Bush)—Ladbroke and Co., Bank buildings, City, bankers—Clay and Strange, Ashton-under-Lyne and Messley, Lancashire, surgeons—Bell and Co., Marygate, Yorkshire, curriers—Jones and Williams, St. Helen Foundry, Carnarvon, iron founders—J. and T. Walker, Hunslet, Yorkshire, cloth manufacturers—Heginbotham and Holman, St. Martin's court, Ludgate hill, coffee-house keepers—Berens and Co., 20, St. Paul's Church yard, French and fancy warehousemen—Saunders and Halsey, Gloucester, cheese factors—Southam and North, Lunt Colliery and Ettingshall lane Colliery, Bilston, Staffordshire.

## SCOTCH SEQUESTRATIONS.

JAFFRAY, Rev. WILLIAM, lately minister of Dumbarton, August 6, 27.  
COOK, JAMES, Paisley, silk and shawl manufacturer, August 9, 30.  
ROBB, DAVID O., Shore, Dundee, agent and spirit dealer, August 7, September 1.  
HENDERSON, ANDREW, Linktown, Kirkcaldy, grocer, August 5, 25.  
BAIRD, JOHN, and WALLACE, JAMES, Paisley, manufacturers, August 9, 30.  
ANDERSON, JAMES, Glasgow, merchant, August 12, September 2.  
PATTISON, ALEXANDER, and PATTISON, THOMAS, Edinburgh, coach builders, August 10, 31.

## BRITISH FUNDS.

	Wed.	Thurs.	Fri.	Sat.	Mon.	Tues.
3 per cent. Consols.....	89½	89½	89½	89½	89½	89½
Ditto for Account.....	90	90	89½	89½	89½	90
3 per cents. Reduced.....	90½	90½	90	90	90½	90
3½ per cents. Reduced.....	99½	99½	99	99	98½	99½
New 3½ per cent.....	98½	98½	98½	98½	98½	98½
Long Annuities.....	13	13	13	13	12½	13
Bank Stock.....	170	170	170	171	171	171
India Stock.....	248	248½	249	248	—	248
Exchequer Bills.....	19 pm.	19 pm.	18 pm.	18 pm.	16 pm.	16 pm.
India Bonds, 3 percent.....	—	7 pm.	7 pm.	7 pm.	—	8 pm.

## MARKETS.

## GRAIN, MARK LANE, August 2.

The supplies of English and foreign wheat are large. The market commenced by factors asking very high rates, but the day being fine, and our millers not willing to accede to their terms, they were obliged to give way in price, and there was a good clearance of samples by the close of the market at an advance of 1s. per qr. on the prices of this day week. Wheat in bond is in demand, and is selling at an advance of 2s. per qr. on the rates of this day week.

Barley, being scarce, is 1s. per qr. dearer in both malting and grinding qualities. The arrivals of oats are large, and there has been a dull trade for them this morning, without change in the value since this day week.

Wheat, Red New 61 to 70	Malt, Ordinary.. 50 .. 53	Beans, Old..... 38 to 40
Fine ..... 64 .. 74	Pale ..... 58 .. 60	Harrow ..... 37 .. 39
White ..... 65 .. 70	Peas, Hog ..... 37 .. 41	Oats, Feed..... 22 .. 24
Fine ..... 72 .. 77	Maple ..... 41 .. 43	Fine ..... 25 .. 29
Rye ..... 32 .. 36	Boilers ..... 36 .. 38	Poland ..... 24 .. 28
Barley ..... 28 .. 31	Beans, Ticks... 35 .. 36	Potato ..... 23 .. 27
Malting ..... 35 to 39		

## WEEKLY AVERAGE FOR JULY 25.

Wheat .....	66s. 3d.
Barley .....	32 9
Oats .....	22 9
Rye .....	35 5
Beans .....	39 6
Peas .....	42 4

## AGGREGATE AVERAGE OF SIX WEEKS.

Wheat .....	64s. 2d.
Barley .....	31 11
Oats .....	22 2
Rye .....	35 4
Beans .....	38 10
Peas .....	41 4

## DUTY ON FOREIGN CORN FOR THE PRESENT WEEK.

Wheat .....	23s. 8d.
Barley .....	15 4
Oats .....	13 9
Rye .....	16 9
Beans .....	13 6
Peas .....	8 0

## PROVISIONS, LONDON, August 2.

We had a quiet state of business during the past week. Butter was in limited request, prices firm, holders not pressing sales owing to higher rates being paid in the Irish markets, which for the present has not much effect on this side, and buyers are not free. Sellers ask from 92s. to 93s. for the best brands of Waterford, Carrick, and Kilkenny; Limerick, 88s. to 89s.; Cork, 90s. free on board, and in proportion landed. The bacon market is rather dull, without change in price. The demand for hams is not good; no alteration in their value. Lard continues in fair demand, and prices steady. In beef and pork there is next to nothing doing.

## HOPS, BOROUGH, August 2.

The weather during the last few days has been less favourable for the hop vines, and the duty is consequently not backed higher now than £160,000. The Worcester is still £20,000. As respects the business doing in the market, it may be remarked that it is still of the most unimportant character, and that the prices have undergone no alteration.

## BUTCHER'S MEAT, SMITHFIELD, Monday, August 2.

The market exhibited a very moderate supply of beasts, the general quality of which was by no means superior. As the attendance of buyers was numerous, the trade was steady at an advance of 2d. per 8lbs. Sheep were fairly supplied, and the demand for them was steady at last week's quotations. Although the number of lambs offering was limited, the highest price realised for them was 5s. 8d. per 8lbs. In calves little doing; but pigs freely maintained their previous value.

Beef .....	3s. 6d. to 4s. 10d.	Pork .....	4s. 0d. to 4s. 10d.
Mutton .....	3 4 .. 4 8	Lamb .....	5 0 .. 5 8
Veal .....	4 2 .. 5 2		

## HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs.
Friday.....	587	8,660	133	412
Monday.....	2,839	25,480	167	537

## NEWGATE and LEADENHALL MARKETS, Monday, August 2.

Per 8lbs. by the carcass.			
Inferior Beef .....	3s. 0d. to 3s. 2d.	Inferior Mutton .....	3s. 4d. to 3s. 8d.
Middling ditto .....	3 2 .. 3 4	Middling ditto .....	3 10 .. 4 4
Prime large ditto .....	3 4 .. 3 6	Prime ditto.....	4 6 .. 4 8
Prime small ditto .....	3 8 .. 3 10	Veal .....	4 4 .. 5 0
Large Pork .....	4 0 .. 4 6	Small Pork .....	4 8 .. 4 10
		Lamb, 5s. 0d. to 5s. 10d.	

## WOOL, August 2.

Down Teggs .....	1s. 0d. to 1s. 1d.	Flannel Wool .....	0s. 9d. to 1s. 2d.
Half-bred Hogs .....	1 0 .. 1 1	Blanket Wool .....	0 5 .. 0 8½
Ewes and Wethers ....	0 9½ .. 0 10½	Skin, Combing.....	0 11 .. 1 1

## HAY, SMITHFIELD, August 2.—At per load of 36 trusses.

Coarse Meadow Hay.....	85s. to 90s.	New Clover Hay.....	90s. to 105s.
New ditto .....	70 .. 92	Old ditto .....	105 .. 120
Useful ditto .....	92 .. 96	Oat Straw .....	40 .. 42
Fine Upland and Rye Grass	97 .. 100	Wheat Straw .....	43 .. 44

## GROCERIES, Tuesday, August 3.

TEA.—There was a good demand to-day for all sorts of Tea, and prices had an upward tendency; sales of common free trade Congou were made at 2s. 7d. to 2s. 7½d. cash, with few sellers thereat. Company's Congou sold freely, and closed at 2s. 7½d. cash.

COFFEE.—To-day a fair demand existed from the home trade, and the market presented a firm aspect; at public sale 1209 bags Ceylon were all sold 2s. to 2s. 6d. above former rates; good and fine ordinary fetched 74s. to 76s.; 89 bales Mocha realised 100s. to 108s.

SUGAR.—The market for British Plantation was quiet to-day, and the merchants submitted to a further reduction of 6d. per cwt.; still buyers purchased with much caution, and the sales are only 220 hhds. and tierces.

TALLOW.—There was not much business doing in Russian Tallow to-day, but the holders still require high prices. 48s. 3d. demanded for fine Y.C. on the spot, and 48s. 3d. to 49s. 6d. on arrival.

## ADVERTISEMENTS.

## TO THE FRIENDS OF RELIGIOUS LIBERTY.

THE Sub-Committee appointed by the Leicester Voluntary Church Society, to make arrangements for meeting the expenses which it has incurred in the advocacy of the rights of Dissenters, beg to submit to the public the following facts:—

Somewhat more than £800 has been expended in attempting to rouse the country to effective efforts to throw off the burden of Church Rates—in getting up Petitions in support of Mr. Easthope's Bills—and in conducting protracted suits in the Civil Courts and in the Court of Chancery, to defend Mr. WILLIAM BAINES from the oppression of the Ecclesiastical Court.

Towards this £800, £100 has been already paid by the Dissenters of Leicester. At a public breakfast, held on Friday the 23rd instant, to congratulate Mr. W. BAINES on his honourable release from imprisonment, the additional sum of one hundred and fifty pounds was collected, leaving a balance of £250 unpaid.

Persuaded that their numerous friends throughout the country will feel that Leicester has borne its share of the burden incident on this great contest, and sensible that thousands will be glad to express their approval and admiration of the noble conduct of Mr. W. BAINES, the Leicester Voluntary Church Society appeals with confidence to the enemies of ecclesiastical oppression for their kind co-operation.

Some Gentlemen have already engaged to raise ten or twenty pounds in their districts. Similar efforts in other vicinities, as well as individual contributions in aid of the design of the Society, will greatly oblige.

JAMES SARGEANT, J. P. MURSELL,  
JOSEPH CRIPPE, JOHN MANNING,  
JOSEPH NUNNELEY, HENRY HULL.

Leicester, July 30, 1841.

Subscriptions will be received by either of the Sub-Committee, or by Messrs. Smith, Payne, and Smiths, London, for the credit of Mr. Joseph Cripps with Pares's Leicestershire Banking Company.

EXCELLENT PALE DINNER  
SHERRY, at 30s. per dozen, £17 10s. per quarter cask containing 27 gallons.

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# CORN LAWS. NATIONAL CONFERENCE

of Ministers of all Religious Denominations on the Subject of the Laws restricting the Food of the Community; to be held in Manchester, commencing Tuesday, August 17, 1841.

## PRELIMINARY PROCEEDINGS.

### Circular.

Issued to the Ministers of Religion in Manchester and its vicinity.

15, Lever Street, July 8th, 1841.

Dear Sir,—The present communication has its origin in the deliberation of a few friends who, being deeply interested in the physical and moral condition of the poor, and in the general welfare of our country, have come together to consider what is our duty at the present crisis.

The aspect of public affairs, at this juncture, is fearfully ominous of collision and animosity between the different classes of the community, and seems to demand the prayerful interposition and co-operation of all who desire the peace of our population and the prosperity of the empire.

Our consultations have brought us to the unanimous conclusion, that the attention of the religious public should be immediately directed—

To the effects of the monopoly in food;  
To the principles upon which the law of that monopoly is based; and

To the most legitimate and Christian means of obtaining an equitable settlement of the question, without civil convulsion, and without injury to the just interests of any class of our fellow citizens.

We are fully persuaded that these inquiries may be most beneficially prosecuted in a free and friendly conference of ministers of religion, from all parts of the United Kingdom; and that such a convention might, under the blessing of God, exercise a salutary and decisive influence.

With these views, we respectfully and urgently solicit your co-operation and direction in regard to such a movement; and shall feel obliged by your attendance at a meeting of the ministers of this town and neighbourhood, to be held in the Boroughreeve's Room, Town Hall, King Street, Manchester, on Monday morning next, the 12th instant, at eleven o'clock precisely.

I am, dear sir, yours respectfully,

GEO. THOMPSON.

The meeting, convened as above, was attended by twenty-eight ministers. The origin and object of the meeting having been briefly explained, a full discussion of the subject took place, at the conclusion of which the following resolution was passed, with one dissentient:

Resolved,—That it is the opinion of this meeting that the conference contemplated in the circular, issued by Mr. George Thompson, is desirable; that measures be adopted to convene the ministers of religion, (who may be able to assemble), from all parts of the United Kingdom, to deliberate on the questions suggested for consideration; and that the convention be held in the week between the 15th and 22nd of August next.

A committee of nine gentlemen, with power to add to their number, was appointed to carry this resolution into effect. The following is their

### ADDRESS

TO THE MINISTERS OF ALL RELIGIOUS DENOMINATIONS THROUGHOUT THE UNITED KINGDOM:

Gentlemen,—Receive the present address as from friends of the suffering poor, and the lovers of peace and righteousness.

We are surrounded by scenes of want and misery, over which our hearts have long mourned with the power of affording little beyond the consolation of mere words.

We are brought to the conclusion that it is our duty, and the duty of all who fill the sacred office of ministers of Religion, to look into the causes of our national distress.

The conviction has been forced upon our own minds, that the sufferings we deplore, and the calamities we would avert, may be traced, in a great degree, to the operation of the laws which produce a scarcity of the necessities of life, by circumscribing the bounties of Divine Providence.

But we need counsel and co-operation, that we may proceed wisely and efficiently. We therefore earnestly invite you to a free and friendly conference on the subject of the laws which restrict the supply of food to the people of this country, and the principles upon which such laws are based—to the end that we may agree upon the adoption of some christian and constitutional measures, for the removal of the ascertained causes of the increasing poverty and impending ruin of large classes of our fellow-citizens.

Conferences on debatable and difficult subjects have already been productive of the best results, whether for conviction in the minds of inquirers, or for constraining unwilling parties to fulfil the demands of justice. Anti-slavery conventions, in recent times, produced effects which warrant our hope as rational and well-founded that this conference will become influential and decisive.

We think we may be permitted to say, that to no body of men ought such momentous questions to be submitted with a better prospect of a calm, an enlightened, and an honest solution, than to that body which we desire to convene—a body composed of men who, while deeply sympathising in the wants and woes of the poor, profess to respect the just rights of all, and to be guided equally by the feelings of a disinterested benevolence and the dictates of an uncompromising morality. We cannot doubt that the decisions of such a body would exercise a benign and beneficial influence over the nation at large.

We feel persuaded that we need employ no arguments to prove that the cause in which we would enlist your individual and combined exertions is associated with all the nearest and dearest interests of those to whose welfare you are devoted, or that the ends of morality and pure religion would be much promoted by the alleviation of the existing, wide-spread wretchedness. But one thing is certain; we shall be fulfilling the behests of that religion whose ministers we are, by demonstrating our desire and determination to do what we can, for the physical as well as the spiritual benefit of our fellow-men.

Accept, then, our invitation, and unite with us in an effort for the common weal and general safety. For a while let us lay aside our sectarian and partizan differences, and, on the hallowed ground of christian charity, assemble for the purpose of bettering the condition of famishing multitudes.

As the friends of humanity, let us plead the cause of the poor.

As the expounders and defenders of the principles of immutable justice, let us protest against laws, under

whatever form, which deny to our necessitous fellow-countrymen a share in the bounties which the Creator has provided for the wants of all his creatures.

As the ministers of religion, let us remove, if it be possible, the causes which are engendering a frightful amount of immorality and impiety.

As patriots, burning with a love of country, let us make an effort to put away the occasions of disaffection and animosity, and to restore peace and harmony to a now unhappily distracted people; and may the blessing of God rest upon our meeting!

Not only are those invited whose minds are made up, but those, also, who have conscientious difficulties which may possibly be removed by candid and full discussion.

Every effort will be made to provide hospitable accommodation for accredited individuals attending the Conference.

Those who intend to accept this invitation are requested to take counsel of their congregations, how they may best facilitate the objects of the Conference, and provide funds necessary for the journey.

The Conference will commence its sittings on the morning of Tuesday, the 17th of August, at ten o'clock, at the Town Hall, Manchester.

Communications to be addressed to the Honorary Secretary, 15, Lever Street, Manchester.

On behalf of the Committee,

GEO. THOMPSON, Hon. Sec.

Manchester, July 13, 1841.

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